

The London Quarterly and Holborn Review

RELIGION, THEOLOGY, PHILOSOPHY, LITERATURE,
HISTORY and SOCIOLOGY.

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THE LONDON QUARTERLY AND HOLBORN REVIEW

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THE THEOLOGICAL INSTITUTION: SOME NOTED TUTORS OF YESTERDAY

A REQUEST has been made to me that I should help to commemorate the Centenary of Methodist Ministerial Training by giving a few reminiscences of some of the more influential college teachers whom I knew in my youth. I cannot refuse this request and, in doing so, shall be sufficiently frank to enable readers of this article to understand the conditions that prevailed in Wesleyan Methodism at the outset and during the earlier years of my ministry. I shall speak with reverence of certain great men to whom I owe a debt of gratitude that I can never adequately acknowledge. If, at some points, my narrative touches intimately upon my own experiences this personal reference is not an egotistic intrusion, but is necessary in order to exhibit the personalities with whom I had to do. Most of my memories are grave, but some of them are gay, and I shall not shrink from recording these so that it may be clearly seen that some of the most revered divines of more than fifty years ago were yet natural and, on occasion, even playful human beings.

At the outset, I should like to say that my pleasure in taking this secondary part in this important commemoration is greatly increased owing to the fact that my grandfather, John Scott, was a protagonist of the movement a century ago. John Scott was indeed a great man, whose remarkable influence and manifold services for Methodism have hardly had justice done to them in later years.

The founder and organizer of Methodist Education, by whose efforts Westminster Training College was built and Wesleyan day schools multiplied throughout the country, his sagacity and statesmanship made him a recognized

authority on national education, a trusted adviser of Matthew Arnold and other pioneers of Elementary education. He was equally influential in the development of Wesleyan Foreign Missions, as ministerial treasurer of the committee, until the time of his death in January, 1868. His personal influence behind the scenes, and in regard to the entire range of Connexional policy, was very great. His remarkable wisdom made him a moderating counsellor of Dr. Bunting, and was potent in bridging the differences, and even in heading the discussions that arose between the leading Wesleyan personalities of that memorable, though in some respects disastrous, period of Methodist history.

The present generation may well find it hard to believe that the inauguration of Ministerial Training at Hoxton, before the Colleges at Richmond and Didsbury were founded, aroused great, and even embittered, controversy in the Conference. The fear that the demands of academic training might endanger the paramount importance of the Divine 'Call' to the Ministry and might damp the evangelistic ardour of the students was then at its height. In the course of the controversy that arose John Scott made a great speech in the Conference, which did much to carry the Cause to victory. When he sat down one of the opponents passed a note to him to the effect that 'the man who could make that speech had had no need of ministerial training.' Subsequently Richmond College was opened during John Scott's first Presidency in 1843, and he preached the dedicatory sermon from the text: 'Know ye that the Lord hath set apart him that is godly for himself.' At the Jubilee of the College in 1893, Dr. Moulton preached from the same text. I was, therefore, brought up in the atmosphere alike of Methodist Education, Foreign Missions, and Ministerial Training.

Being a Londoner by birth, I was first of all brought into contact with members of the staff of Richmond College. I must begin, of course, with the redoubtable, and indeed

formidable, Dr. George Osborn. I heard much of him from my grandparents and parents in my boyhood, for he was born at Rochester, which was one of John Scott's early circuits. My grandfather 'brought him into the Ministry,' and I well remember Dr. Osborn's statement in giving the address at his funeral that he had 'often walked three miles in order to walk one mile with Mr. Scott.' So Dr. Osborn always made his home either with us or with my uncle, George Lidgett, whenever he came to preach at Blackheath. On these occasions he took a great interest in my work and sermons as a local preacher, insisting that I should always consult Wesley's *Notes on the New Testament* for the exposition of the text. He subsequently examined me when I came before the Synod of which he was Chairman, as a Candidate for the Ministry in 1876.

Dr. Osborn was, within the range of his interests, learned, though not scholarly. He had a prodigious memory. My Grandmother Scott told me that before he was six years old he was rewarded by his father for saying the whole of the Methodist Hymn-Book by heart! She added that in later years, a lady, who sat beside him at dinner, had asked him if this was true. He confirmed the statement and challenged her to test it. A Hymn-Book was sent for, and Dr. Osborn began by reciting the last hymn of the Collection and working backward until his questioner was both satisfied and tired! I often heard him preach in those years and in later times, heard some of his speeches in the Conference. He rivalled Newman and John Bright in the purity and felicity of his English. His lucidity of statement and exposition was equally great. When he was at his best and was deeply moved the Conference stood in awe of him and almost always submitted to him.

While kindly to his friends and to those who obeyed him, Dr. Osborn was imperious, stubborn and obstinate. My grandparents called him 'pig-headed.' In truth, he outdid Dr. Bunting in his absolutism, both in regard to the

Conference and to the Ministry. I hope I shall not be censured for giving some illustrations of this from my own personal experience.

In 1881, Dr. Osborn was President of the Conference for the second time. I was then stationed in Cardiff, and, in the Autumn, he came to preach at Newport. Late that night I received a message from him commanding me to see him early the next morning. I went, and after reproaching me for not having been to hear him on the previous evening, he requested me to go to Stuttgart at the next Conference to act as assistant to his son-in-law, Mr. Barrett, at Cannstatt. I urged a number of objections to this proposal, but he pressed me and sought to interest me by observing that 'I should be opposing Rationalism in its headquarters.' I pleaded my inability to undertake this gigantic task, and went on to remark that the Lutheran pastors as a body were characterized, so I understood, by pietism rather than by Rationalism. To this he replied with great solemnity and searching me with his penetrating glance: 'They do not believe in hell, and when a man does not believe in hell all his sinews are cut.' At last I said that I could not agree to go to Germany 'for both my judgement and my conscience were against it.' He replied: 'Now, John Scott, talk about your judgement if you like, but not about your conscience, for I hold that when the Conference speaks no man has a right to have a conscience against it.' To this I objected by saying: 'But the Conference has not spoken, and perhaps before doing so it would inquire as to the state of my judgement and conscience in regard to it.' With that the matter ended and I took my leave.

For several years after this, Dr. Osborn watched me doubtfully, but at the Conference of 1890, an issue arose which finally ended my personal relations with him. It was my duty on the last day to submit to the Conference the proposed constitution of the Bermondsey Settlement, as recommended by a sub-committee consisting of Dr.

Moulton, Dr. Bowman Stephenson, Mr. (afterwards Sir) Percy Bunting and myself. In this sub-committee Dr. Stephenson had urged that one-fourth of the Settlement Committee should be composed of representatives of 'other Evangelical Churches,' and had supported his proposal by saying how greatly the Children's Home had benefited by such co-operation. Dr. Moulton and Mr. Bunting welcomed the proposal, which was embodied in the Scheme. Unfortunately, when the matter was considered by the Conference the other two had gone home, and Dr. Moulton, then President, on being appealed to said that in his official position it would not become him to give an opinion. So I was left alone, and almost every ex-president on the platform appealed to me to withdraw the resolution. I stood firm, the proposal was referred back by a large majority, and I took care that it was never brought up again. But Dr. Osborn sat silent and disgusted. Though we were staying in the same house, with others, he never spoke to me again. Months after, on a visit to Richmond, I sought to pay my respects to him, but he sent a message by a nephew excusing himself from seeing me on the ground of indisposition. Some weeks later I met this nephew in Oxford, who remarked to me how unfortunate it had been that this temporary indisposition should have taken place just at the time of my visit, for that his uncle had been particularly bright both before I had called, and after he had returned from accompanying me to the station! I record this, not with the least resentment, but in order that young ministers may observe, 'With a great price have many obtained this freedom, but we were free-born.'

The other Richmond tutor of whom I must speak at some length, is Dr. William Fiddian Moulton. My first memory of him is of how, when I was a small boy, he came to my father's house for a week-end, when he was taking services at Blackheath. As I rushed into the dining-room on the Sunday morning, I found Mr. Moulton sitting over the fire,

absorbed in the Greek Testament—a characteristic occupation. He was then engaged in his translation and annotations of *Winer's Grammar of New Testament Greek*, a work which first brought him to the beginning of his fame. Later on, when I began to prepare to offer for the Ministry, I was brought into contact with him, and for the rest of his life he was my guide and counsellor, treating me with generous trust and opening, by his powerful influence, every door to my early career. During the three-and-a-half years when I studied at University College, London, Mr. Moulton gave me regular opportunities of consulting him at Richmond in regard to my difficulties of various kinds. And this when in addition to his College duties, he was busily engaged as one of the Revisers of the New Testament. He gave ungrudgingly of his time, his knowledge, and of a sympathy that embodied that 'meekness of wisdom,' which the monument in Wesley's Chapel rightly singles out as his distinctive characteristic. I remember how he told me on one of these visits, with a twinkle of his eyes, of a student, afterwards well-known, who had sought his advice as follows: 'Would you advise me, sir, to prepare to take the Matriculation or not? I have always understood that Masters of Arts are such poor preachers!'

In my early Circuits I had only very occasional contacts with Dr. Moulton. But in 1887, with his support, I went to the Cambridge Circuit and he at once made over to me his University Class and Sunday Evening Wesley Society, for he said with a smile: 'You will have great influence with the undergraduates, for you are not strait-laced.' From the first, he treated me with the utmost confidence, talking freely to me both of men and movements. At that time Dr. Westcott and Dr. Hort could be seen on any Wednesday afternoon in term-time wending their way to Leys School to work in Dr. Moulton's Library on the Revision of the Apocrypha. Dr. Moulton was encyclopedic in his knowledge, all-embracing in his interests,

genuinely humble in spirit, and chivalrously ready to give counsel and support to every pioneer and adventure, which enlisted his wide-ranging sympathy and secured the approval of his calm, yet optimistic, judgement. As a personal illustration of all this, I may cite his commanding support given to me both in founding the Bermondsey Settlement and in essaying a book on the Atonement, which through his confidence and support became the Fernley Lecture of 1897.

Space prevents me from paying a tribute to two others of the staff of Richmond College, whom I knew, but more slightly, the venerable John Lomas and the saintly Alfred Barrett.

I pass next to Didsbury College. I must begin by paying a tribute of reverence and gratitude to Dr. William Burt Pope, for so many years Theological Tutor at Didsbury and the greatest systematic theologian that Methodism has produced. If Dr. Moulton showed the way and opened the doors to me, Dr. Pope gave to me the abiding inspiration, the initial fashioning, and the guiding principles of my theological studies. When I first became acquainted with him he had recently given his Fernley Lecture on *The Person of Christ*, had translated Rudolf Stier's immense Commentary on *The Words of the Lord Jesus* and also Dorner's monumental work on *The History of the Doctrine of the Person of Christ*.

My first acquaintance with Dr. Pope was made in 1875 and came about in this way. I had taken my M.A. degree in June of that year, and was to spend the following twelve months in studying Theology and Hebrew. I needed guidance in this work, and my uncle, George Lidgett, took me with him to the Committees of Review, that were held in preparation for the Wesleyan Conference, which met that year in Sheffield. These Committees were, in the days before the Representative Session of the Conference existed, the recognized means by which the laity of Wesleyan Methodism, in conjunction with the ministers, made their views known

in regard to the policy and administration of the Connexion. I was permitted to attend these Committees and heard the great speech of Mr. Henry H. Fowler (afterwards Viscount Wolverhampton) in advocacy of Lay Representation. My uncle took me to Sheffield in order to introduce me to Dr. Pope that I might obtain his advice about my reading. On one of the afternoons, when the business did not interest him, Dr. Pope invited me to take a walk with him in the streets surrounding Carver St. Chapel. He asked me about my theological reading and when I told him that I had read Watson's *Institutes*, Pearson *On the Creed*, and Butler's *Analogy*, he astonished me by saying that I had done enough, for the present, in the matter of doctrinal study, but he advised me to study the Epistle to the Galatians in the Greek Testament with Commentaries, and probably, he added, with *Winer's Grammar* and *Bruder's Concordance*, and Isaiah in Hebrew. Of course, I followed his advice, though I added careful reading of his *Compendium of Theology*, the first and shorter edition of which was published a few months later than this interview. From that time onwards I was in close touch with Dr. Pope, was examined by him at the July Committee and paid occasional visits to him at his house in Didsbury.

Owing to Dr. Pope's influence I was appointed, in the third year of my probation, to Mornington Road, Southport, and during my three years there I had frequent opportunities of intimate intercourse with him. Southport had been Dr. Pope's Circuit before he was appointed to Didsbury, and he frequently came there for the week-end as the guest of his friends, Mr. and Mrs. Fishwick Stead. On these visits he would occasionally preach in Mornington Road Chapel, once heard me preach there, and would from time to time invite me to walk out with him on the Friday evening. In 1878, Dr. Pope had just concluded his Presidency, and the reception he had everywhere met with, had to some extent lessened his shyness and reserve, though he was still greatly

given to fits of abstraction, when he appeared to pass entirely out of reach of his companions and surroundings. He had also become rather more popular and colloquial in his preaching. 'A mystical dogmatist,' Dr. J. D. Geden had once called Dr. Pope in an interview I had with him, and the usual subjects of his preaching had to do with the more mystical teaching of St. Paul's Epistles. Yet he could unbend, and I remember once hearing him in Mornington Road when having soared to the heights he suddenly came down, and clenching his fists exhorted the congregation to 'come down into the arena and have a pugilistic encounter with their besetting sin!'

Two at least of his out-of-door talks with me are stamped on my memory. The first was as follows. During that week the Rev. Frederic W. Macdonald had lectured in the Cambridge Hall, Southport, on 'The Modern Attack and Defence of the Faith,' and had dealt at length with Matthew Arnold, and, I think, in a slighter way, with Herbert Spencer and T. H. Huxley. Dr. Pope asked me to give him an account of the lecture, and when I had done so he stood still and inquired: 'Did he take account of the difficulties?' I was obliged to answer: 'No, he did not.' On this he remarked: 'Then the lecture did no good.' He enlarged on this side of the question in a way that illustrated the attitude which often made him, dogmatist though he was, end his arguments somewhat inconclusively with the reminder that '*Omnia exeunt in mysterium!*'

The second occasion was on a hot evening in July, 1881. Dr. Pope had spent a laborious week in London revising the *First Catechism* and was tired as the result. Almost as soon as we started, Dr. Pope stopped in the street and exclaimed: 'John Scott, I have fought a great fight this week and have won a great victory.' To my inquiry about it he replied: 'Well, you know that at present the first question in the Catechism is "*What is God?*" and the answer is "*An infinite and eternal Spirit.*" Well, I have got them to alter that and

henceforth the first question is to be, "*Who* is God?" and the answer, "Our Father." But,' he added, 'I have had a great fight with Dr. Osborn, for he says, "He is not their Father".'

To turn to a lighter side. Dr. Pope would often spend the Friday evenings of his visits to Southport by calling upon old friends. On one of these occasions he was returning from a visit in Birkdale and was seated in a rattling tram, which passed Trinity Chapel and Trinity Hall. An aggressive Dissenter, who sat opposite to him and took him for an Anglican Clergyman, bent forward and asked him: 'Do you see those splendid buildings? They were built by the Wesleyans without any *State* aid.' Dr. Pope answered: 'Yes, I know them well, but I tell you that the Wesleyans do nothing in Southport without *Stead* aid.' 'What, sir?' was the indignant reply, 'I repeat that the Wesleyans receive nothing from *State* aid.' 'And I say,' rejoined Dr. Pope, 'that the Wesleyans do nothing without *Stead* aid.' Dr. Pope returned to Mr. Stead's and chuckled as he gave us the account of this humorous incident. Did space allow, I could record other interesting and amusing incidents.

Graver matters, however, were often frankly discussed when I was present in Mr. Stead's smoking-room. I will only mention one. In 1880, Dr. W. H. Dallinger, F.R.S., was to have delivered the Fernley Lecture in London. His subject was to have been 'Evolution,' in its bearing on Theism. The lecturer was, of course, a thorough-going 'Darwinian.' Dr. Osborn intervened, with the result that the Lecture was stopped and a hastily improvised discourse, I think on Foreign Missions, was put in its place. Dr. Pope gave a full account of this happening, but concluded by the judgement that, although the doctrine of Evolution was no doubt true, yet a Fernley Lecture on the subject was for the present inexpedient. This self-same lecture was, in the end, given by Dr. Dallinger in Manchester at the Conference of 1887 and to use a common expression: 'No one was a penny the worse!'

After I left Southport for Cardiff in 1881, I only once saw Dr. Pope again. It is well-known that a distressing and tragic mental breakdown compelled him to retire in 1884, and he spent the rest of his life in seclusion. But I had a very moving sight of him, as I travelled from Cambridge to Blackpool to preach for the National Home Reading Association in July, 1890. I had to change trains at Derby and on alighting there I saw Dr. Pope seated on the platform in charge of an attendant. He gave me a piercing look but showed no sign of greeting. I retreated to a distance until my train came in. But as it drew out of the station, I could not refrain from taking a parting look at my revered master. Now that the chance of conversation was over, Dr. Pope stood up and waved both hands to me. I rose and took off my hat to him, and thus we parted.

I could speak of the Rev. William Jackson, for many years Governor of Didsbury College, of Dr. John Dury Geden, and of the Rev. Alfred J. French. I could also say something of tutors at Headingley and Handsworth. Such notices, however, would be of less interest, for my acquaintance with most of these distinguished men was slight in comparison with my knowledge of those, of whom I have spoken.

I must conclude by saying something of my relations with Dr. Marshall Randles, Dr. Pope's successor at Didsbury College. Dr. Randles was the President for the year 1896 to 1897 and my Fernley Lecture on *The Spiritual Principle of the Atonement* was to be delivered during the Leeds Conference of the latter year. I had been urged to send my MS. to the Book Room in good time, so that the book might be on sale at the Conference. I complied with this request and began to receive proofs soon after Easter. Suddenly proofs ceased to reach me in June, and on my inquiry of the proof-reader was informed that a hitch had occurred. I could get no explanation of this until Dr. Moulton, to whom I had dedicated the book, and I obtained an interview with the Rev. Charles H. Kelly, then in charge of the Book Room.

Mr. Kelly explained that a reviewer to whom advance proofs had been sent had written charging me with serious unorthodoxy. Upon this, and without consulting me, Mr. Kelly had sent the proofs to Dr. Randles, who at that time was presiding over the Irish Conference.

After a few days of anxious suspense, I had word from Mr. Kelly that the President had replied that 'if the Fernley Lectureship was intended to set forth Methodist doctrine there was, in his opinion, no place for this Lecture,' because in my treatment of the Atonement I had not taken due account 'of the claims of Divine justice.' Before receiving this opinion, however, Mr. Kelly had, with his usual determination, ordered the printers to go on with their work, without asking me to consider the President's objection! At the invitation of Hugh Price Hughes, however, Dr. W. T. Davison contributed an exceedingly favourable review of the book to *The Methodist Times*, and on my arrival at the Conference he kindly welcomed me by saying that the Lecture was 'very valuable and timely.' Dr. Moulton had previously assured me, when I offered to withdraw my dedication to him, that he was prepared, if necessary, to defend the book in the Conference. Dr. Randles upheld his objection in a friendly conversation with me, but no action was taken against me. Judge, however, of my surprise, when at the Manchester Conference of 1902, Dr. Randles joined with Dr. Watkinson in urging me to allow my name to be brought forward for the appointment of Theological Tutor at Richmond in opposition to Dr. Beet, for, he remarked, 'Though I took exception to your Fernley Lecture, you have a philosophical mind.' Of course, I declined the proposal, and my name was not brought forward. But in the following autumn my book on *The Fatherhood of God* was published, in which I reaffirmed the general standpoint of my Fernley Lecture, and extended it to a statement of Christian doctrine as a whole. Shortly after, again to my great surprise, I received a post card from Dr. Randles to inform me that he had

nominated the book to be placed in the John Rylands Library. Shortly after, and only a few weeks before his death, I received another card from Dr. Randles saying that his proposal had been unanimously adopted by the Committee of the Rylands Library.

These reminiscences have, of necessity, turned mainly upon my own personal experiences. Yet I think that they may be worth recording, as illustrating the conditions and controversies that prevailed in regard to Methodist Theology and Ministerial freedom during the difficult transitions of thought half-a-century ago. I will conclude by observing that the freedom of thought which has now been gained for Methodism has not only conduced to the advancement of learning and to the emancipation of our College professors and teachers, but has been in accord with the liberal thought of John Wesley himself. While uncompromising in the maintenance of the Evangelical content of the Christian Faith, as embodied in 'Our Doctrines,' John Wesley was ever ready to acknowledge, and even welcome advances of thought and knowledge, so long as they did not obscure or conflict with the essential truth of the Gospel. So may it ever be in the Ministerial Colleges and throughout Methodism!

J. SCOTT LIDGETT.

THE POETRY OF SIR WILLIAM WATSON

IT is possible that the literary historian of the future will regard the year 1935 as a very significant date in English letters, for he may well take the view that a great phase of our poetry, which began with the publication of the *Lyrical Ballads* in 1798, ended with the death of Sir William Watson in August last. It is already manifest that he was the last survivor in the distinct line of inheritance from the great poets of the Victorian age. Whatever the fortunes of English poetry may be in the future, that particular succession has now come to an end.

William Watson was born at Burley-in-Wharfedale in the year 1858. He was of good Methodist stock, and his elder brother, Mr. Robinson Watson, for some years exercised a powerful ministry among us as a lay evangelist. Some of our older people still retain memories of his passionate fervour, and of an uncanny gift of spiritual prescience that was one of his strange attributes. The remarkable endowments of the two brothers are a striking example of the way that a strain of genius in a family will often take very different forms. Much of the poet's early life was spent in Liverpool, where his father was in business, and his earliest verses appeared in the *Liverpool Argus*. His first volume, *The Prince's Quest*, was published in 1880. (It was re-issued, with some other verses, in 1893.) The poem is immature, as one might expect, but to a discerning eye it is full of promise. D. G. Rossetti praised it, and said of the author, with real insight, that he was descended from Keats, with some difference. A larger recognition came to the young poet in 1890, with the publication of *Wordsworth's Grave and Other Poems*. It was of this volume that Tennyson said: 'Always it is verses, verses, but now at last comes a poet.' Two years later his fame seemed to be finally assured. When Tennyson died in October, 1892, the *Illustrated London News* asked

Watson to write a commemorative poem, and the elegy entitled 'Lachrymae Musarum' was the result. I cannot myself regard it as being in the first flight of Watson's poetry, but it is a dignified tribute, not unworthy of a great occasion. It was praised on all hands, and it helped to make the poet widely known.

After this a shadow fell upon Watson's life. It is proverbial that genius is nearly akin to madness; for some time the poet was in seclusion, and those who knew lamented for him as for one dead. The final breakdown happened in December, 1892, when he was labouring under delusions induced, no doubt, by poverty, previous neglect, and excessive work. He was happily restored to health of mind (though there was a later period of some instability and distress) and the poem 'Vita Nuova,' dated March 18, 1893, is a thanksgiving:

To whatsoever Power beneficent,
Veiled though his countenance, undivulged his thought,
Hath led me from the haunted darkness forth
Into the gracious air and vernal morn.

It is a scandal that the most authentic poet of the last half century was thrice passed over in the appointment to the Laureateship. It is said that Mr. Asquith (as he then was) recommended Watson for the post on the death of Tennyson, but Mr. Gladstone passed out of office without taking action, and then Lord Salisbury (surely as a sardonic jest) appointed Mr. Alfred Austin. It has been stated that when Lord Salisbury was asked why he had made such an utterly absurd appointment, he replied, 'Because no one else applied for the post!' Twenty years later Mr. Asquith, who was then Prime Minister, appointed Dr. Robert Bridges. In 1930, when Mr. John Masefield succeeded, Sir William Watson's work was done. It would be interesting to know what was really behind this systematic neglect. In 1902 Watson wrote an 'Ode on the Day of the Coronation of King Edward the Seventh,' which proves how well he could have fulfilled the courtly and occasional rôle of the Laureate.

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It is a poem of real dignity, though it is not to be placed among the best of his verses. There is one memorable couplet in the poem, however, concerning the destiny of England, that is really Shakespearean in its quality:

Time, and the ocean, and some fostering star,
In high cabal have made us what we are.

Happily the poet did not go altogether without official recognition. Lord Rosebery secured him a small pension from the Civil List; in 1917 he received the honour of knighthood; and the University of Aberdeen distinguished itself by conferring on him, in 1904, the honorary degree of Doctor of Laws.

In 1909 Mr. Watson married an Irish lady, and the marriage brought him the greatest happiness of his life. Lady Watson and her two daughters, it is understood, were left almost in penury on the poet's death—a scandalous reflection both on the state of poetic taste in our days, and on the indifference of our national authorities to literary merit.

A noticeable feature of Sir William Watson's poetry is his almost life-long preoccupation with the larger and more humane issues of international politics. He was consistently on the side of liberty and humanity, and always ready with a poetic protest against tyranny and cruelty and a blatant imperialism. In 1885 he published (in the *Pall Mall Gazette*, if I remember aright) a sequence of sonnets inspired by the events of that year in Egypt and the Soudan, and afterward issued as *Ver Tenebrosum*. He took what was then the Radical view, and urged evacuation. When he re-issued some of these sonnets in his *Collected Poems* he added a note to the effect that they were 'not to be taken in each case as accurately reflecting his present opinions upon events of that year.'

The Armenian massacres of 1895-1896 roused him to a noble wrath, and the supineness of English policy was a bitter grief to him, as it was to every worthy Englishman. This country stood idly by while thousands of wretched Armenians were deliberately butchered by the Turks with every circumstance

of fiendish cruelty. If there has been a single occasion within living memory when even those who most hate war would have been compelled to regard a threat of armed intervention as entirely justified, it was in those ghastly months. One remembers the plight of the Vaudois, and Cromwell's threat that if the massacres did not cease the English cannon would be heard at the gates of Rome. Watson contributed a series of fine sonnets to the *Westminster Gazette* during December, 1895, and January, 1896; they were afterwards published in a pamphlet entitled *The Purple East*. At least one of these sonnets, 'What profits it, O England, to prevail In camp and mart and council . . .' and another, (written a little later and published in *The Year of Shame*, a larger collection than *The Purple East*, issued in 1897)—a sonnet beginning 'Caliph, I did thee wrong. I hailed thee late Abdul the Damned . . .' are not unworthy to stand beside Milton's great sonnet 'On the Late Massacre in Piedmont.'

It is an odd reflection on the state of popular knowledge and popular judgement in literary matters that Watson became known to the mass of English people, in the period to which we are referring, by a single phrase, which, by the way, all the newspapers quoted when he died—his reference to the Sultan of Turkey as 'Abdul the Damned.' It is equally odd that so few journals in August last quoted the much finer sonnet already mentioned, which ends:

Thou with the brightest of Hell's aureoles
Dost shine supreme, incomparably crowned,
Immortally, beyond all mortals, damned.

Watson took the unpopular side during the South African War of 1899-1902 and a few of his poems of that date are really memorable utterances, both in spirit and in form. Such is the noble protest called 'Leniency,' which begins:

What voice is this, of bale and wrath?
We have not burned enough, or slain;
Too little havoc marks our path;
We are too gentle, too humane!

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Such, too, is the short poem entitled 'A Laodicean,' which is also interesting on technical grounds, because it consists of a quatrain of effective hexameters:

Timorous, hesitant voice, how utterly vile I hold you!
Voice without wrath, without ruth—empty of hate as of love!
Different notes from these, O watchman, blow to the midnight!
Loud, in a deep-lulled land, trumpeter, sound an alarm!

But perhaps the finest poem Watson wrote at this time is 'Past and Present,' in which a historic contrast is finely conceived and finely expressed:

When lofty Spain came towering up the seas
This little stubborn land to daunt and quell,
The winds of heaven were our auxiliaries,
And smote her, that she fell.

Ah, not to-day is Nature on our side!
The rivers and the mountains are our foe,
And Nature with the heart of man allied
Is hard to overthrow.

Sir William Watson wrote a good deal of gnomic verse, and indeed published a small volume, in 1884, entitled *Epigrams of Art, Life, and Nature*. He once said: 'I have studied brevity, and I could wish that some of our own poets from Spenser's day onward had studied it more'—a remark with which Macaulay would have sympathized, judging by his reference to the death of the Blatant Beast. Watson had a real flair for the epigram, and some of his quatrains, like those entitled 'Antony at Actium,' and 'Tamburlaine the Great,' are strikingly successful, and remind one of Landor when he is at his best in the same vein. The finest epigram of all, in my judgement, is that entitled 'The Cathedral Spire':

It soars like hearts of hapless men who dare
To sue for gifts the gods refuse to allot;
Who climb for ever toward they know not where,
Baffled for ever by they know not what.

The most remarkable poem Sir William Watson ever wrote is the 'Hymn to the Sea.' In the 'nineties Mr. John Lane used

to publish a literary quarterly called *The Yellow Book*; it had the reputation of being very decadent, largely because of the weird drawings by Aubrey Beardsley which it contained. The 'Hymn to the Sea' appeared in the same issue of *The Yellow Book* as Mr. John Davidson's 'St. George's Day,' and I still remember the thrill with which I turned the pages more than thirty years ago. The 'Hymn to the Sea' is a very great poem. The form of it is unusual, for it is written in elegiacs, perhaps the finest of the classical metres. Here a preliminary issue arises, for the whole question of classical metre in English verse is an extraordinarily interesting one. Despite Coleridge's famous couplets, some poems by Landor and Arthur Hugh Clough, and the self-styled 'barbarous experiments,' of Tennyson, very little verse in English has been successfully written in hexameters and pentameters. Strictly speaking the thing is nearly impossible, for the whole structure of verse in English is accentual, while the Greek and Latin metres depend on quantity, so that in English a classical metre is not so much used as imitated, with a difference; and even then the scansion does not lend itself easily to the genius of our language. Now in the 'Hymn to the Sea' the elegiacs are used with astonishing ease and success, and an effect of real beauty. That is in itself a surprising feat when you remember how 'obdurate, impossible, and unforgivable,' (as Mr. W. L. Courtney once said) the chosen metre is for use in English verse.

The thought and imagery of the poem are alike noble. Think of the great lines which describe the haunting sense of finitude in human experience:

Man whom Fate, his victor, magnanimous, clement in triumph,
 Holds as a captive king, mewed in a palace divine:
 Many its leagues of pleasance, and ample of purview its windows;
 Airily falls, in its courts, laughter of fountains at play;
 Nought, when the harpers are harping, untimely reminds him of
 durance;
 None, as he sits at the feast, utters Captivity's name;
 But, would he parley with Silence, withdraw for a while unattended,
 Forth to the beckoning world 'scape for an hour and be free,

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Lo, his adventurous fancy coercing at once and provoking,
Rise the unscalable walls, built with a word at the prime,
Lo, in unslumbering watch, and with pitiless faces of iron,
Armed, at each obstinate gate, stand the impassable guards.

That, surely, like several other passages in the poem, is stately and memorable poetry, as nobly imagined as it is finely phrased.

'The Father of the Forest,' which I should place next in merit among Sir William Watson's long poems, was obviously suggested by two of Tennyson's poems—'The Talking Oak,' as regards what may be called the plot of the poem, and 'A Dream of Fair Women,' as regards the scheme of narrative. The one suggested the notion of the ancient tree as a living witness to the life of the past centuries; the other suggested the superb vignettes of English history. These last are poetry of a very high order, some of them equal to the best of Tennyson's stanzas of a like genre. Such is the verse about the Black Prince, 'the darling of a knightly past,' who:

Sleeps in his bed of sculptured stone,
And flings, o'er many a warlike tale,
The shadow of his dusky mail.

And that on Richard Coeur-de-Lion:

Eleanor's undaunted son,
That, starred with idle glory, came
Bearing from 'leaguered Ascalon
The barren splendour of his fame,
And, vanquished by an unknown bow,
Lies vainly great at Fontevraud.

And that which recalls the martyrdom of the Reformers:

The warring faiths, the wavering land,
The sanguine sky's delirious glow,
And Cranmer's scorched, uplifted hand.
Wailed not the woods their task of shame,
Doomed to provide the insensate flame?

And the lines which describe the destruction of the Armada:

On that proud morn when England's eyes,
Wet with tempestuous joy, beheld
Round her rough coasts the thundering main
Strewn with the ruined dream of Spain.

It should not be forgotten that, apart altogether from his more serious and ambitious verse, there are at least half a dozen of Watson's lyrics that are quite sure of a place in the anthologies of the future. Some have been already mentioned, and we may also recall such delicate verses as 'When birds were songless on the bough,' and 'Oh, like a queen's her happy tread,' and 'Just for one day you crossed my life's dull track,' and the quaint and fanciful lines beginning, 'Five-and-thirty black slaves, Half-a-hundred white, All their duty but to sing, For their Queen's delight.'

The derivative quality of some of Sir William Watson's verse is not to be denied. He caught much of the manner of his favourite poets—that of Milton and that of Tennyson perhaps most of all. It is said that as a boy he had nearly the whole of 'Paradise Lost' by heart, and one can well believe it; there is a Miltonic dignity of phrase in all his best work. The extent to which he had acquired the style of Tennyson is perhaps sufficiently illustrated by the little poem, 'Thy voice from inmost dreamland calls,' which might be inserted among the lyrics of 'The Princess,' and pass muster as Tennyson's own work. But all this is only to say that in his earlier work Watson was playing the sedulous ape to the great English poets, and what better could a young poet do? It must be remembered in fairness that later he could meet the great poets on their own ground without any sense of defeat, and without any suspicion of slavish imitation. The poem entitled 'The First Skylark of Spring,' which begins:

Two worlds hast thou to dwell in, Sweet—
The virginal, untroubled sky
And this vexed region at my feet—
Alas! but one have I!

deliberately challenges comparison with Shelley, by its very theme, and there can be no question that it is a finer poem than Shelley's.

There is individuality enough in Watson's verse, in fact, whenever his feelings are deeply stirred, and wherever he is

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charged with any depth of intellectual conviction. Doubtless he is not one of the greatest thinkers among our poets; doubtless his powers of expression were in advance both of his intellect and his imagination—a remark which might be made with at least equal truth about Tennyson. But he was a very great artist, and many things that were well worth saying he said nobly and memorably, even if, as he wrote of himself, he brought:

nought new,
Save as each noontide and each Spring is new,
Into an old and iterative world.

The charge of imitation and plagiarism is one that is far too lightly made. A trivial illustration of this may be given here. When the 'Hymn to the Sea' was first published a critic pointed out that the fine lines:

Wherefore with leapings of spirit thou chantest the chant of the faithful,
Chantest aloud at thy toil, cleansing the Earth of her stain,
are a direct echo of Keats' couplet in his last immortal sonnet:

The moving waters at their priestlike task
Of pure ablution round Earth's human shores.

At the time I happened to be reading Euripides' 'Iphigenia in Tauris,' and came across the lines:

πηγαῖσιν ὑδάτων ἢ θαλασσία δρόσῳ;
θάλασσα κλύζει πάντα τὰνθρώπων κακά,

('The fountain's water? or the salt sea's spray?
The sea washes all human ills away')

—which convey the very sentiment, unusual as it is. Now it cannot very well be that Keats borrowed the thought, for, paradoxically enough, the most Greek of English poets knew no Greek. We should always allow for the possibility that minds of genius may independently chance upon a similar thought or a similar image, even when it is a recondite one.

The general attitude to religion in Watson's poetry is that of a sad and reverent agnosticism, which is most fully expressed in the poem, 'The Unknown God.' But it is rather a

striking fact that much of that poem, and much of his other verse, when it touches upon ultimate issues, presents a kind of obverse apology for religion. He asks the very questions that have no answer except in Christ. So it is, for example, in the noble poem entitled 'The Great Misgiving,' and the haunting question with which it ends:

Whether 'tis ampler day divinelier lit
Or homeless night without;
And whether, stepping forth, my soul shall see
New prospects, or fall sheer—a blinded thing!
There is, O grave, thy hourly victory,
And there, O death, thy sting.

Sir William Watson is the last representative of what may be called the classical tradition in modern English poetry, the strain that is found in Wordsworth (when he is least childlike and most of a conscious craftsman in verse), in Keats, in Matthew Arnold, and in Tennyson. It is lyrical poetry of the severer kind, which is aware of an intellectual message, and is also alive to the austere principles of its own constructive art. This may not be always the poetry of sheer inspiration, though it is far from being uninspired, and it may not always have the artless abandon of the pure lyric, though it does not lack the lyrical quality. [But it is a splendid strain in English poetry, reaching back in its essential characteristics through the great Victorian poets as far as Milton, and (unless we live to see an unexpected renaissance), the last note of it has sounded for our generation in the stately and sonorous verse of the poet whose death we mourn in these days.

HENRY BETT.

EMMANUEL : ' GOD WITH US '

A VERY generous appreciation of my book, *Revelation through History and Experience*, by the Rev. Dr. Robert S. Franks, for which I am sincerely grateful, closes with a criticism and a commendation of my Christology. This raises an issue of so crucial importance to Christian theology that I venture to quote his statement in full as the basis for a further exposition of a truth which appears to me so essential for an adequate Gospel that he who holds it is bound to do all he can to remove any misunderstanding regarding it, and to offer as convincing an argument for it as he can command.

(1) 'With most of what Garvie says,' writes Dr. Franks,¹ 'the present reviewer is in warm sympathy; the one point on which we should diverge is that of the relation of time and eternity; as he says, a most difficult matter. But I ought to say that I do doubt the common modern doctrine which Garvie upholds, viz., that the sacrifice of Christ on the cross is the revelation of the sacrifice of God. It seems to me best to think of God, whatever the difficulties, as living, not in time, but in an eternal order. Hence the elements of experience which in man appear as suffering because of the successive nature of human experience, in God are subsumed in his eternal joy, so that we cannot properly speak of suffering or sacrifice in God. Christ for the joy that was set before Him endured the cross; He translated the Divine love into human terms of successive experience in a way that does not exist in God; we may say therefore that He offered Himself as a sacrifice to God to reveal the Divine love in the terms of time. This is an important question in which I must certainly differ from Garvie. But I should not like to end on a note of disagreement, where there is so much on which to agree. The central thought of

¹ *Mansfield College Magazine*, June, 1935, pp. 360-1.

Revelation through History and Experience is that Jesus mediates God to man by means of His own consciousness of union with God. This is the genetic conception of the systems of Schleiermacher and Ritschl; and in a day when these great names are aspersed by a powerful school of theology it is good to have this principle reasserted and developed with such weight of argument.'

(2) The topics with which it seems to me necessary to deal in examining this important and as coming from so eminent a theologian, authoritative conclusion are the following: (i) 'the relation of time and eternity'; (ii) the immanence of God in time, or His transcendence of time in eternity; (iii) the passibility of God, or the participation of God in the suffering of the world and man, (iv) the passion of Christ as a sacrifice *by* God as well as *to* God; (v) the adequacy of the conception of the mediation of God by Jesus as His 'consciousness of union with God'; (vi) the value of 'the genetic conception of Schleiermacher and Ritschl.' So expressed, these may appear abstract subjects, remote from the interests of Christian faith and life; but not only is my motive in dealing with them zeal for a Gospel adequate and efficient to convince, convert and edify; but I shall endeavour so to present them as to show their practical interest and value.

I

Time and Eternity are contrasted conceptions, but must the realities be contradictory? May they not be complementary? (1) Man lives in time, but he can think eternity; succession is the distinction of time, simultaneity of eternity. But the succession is not of single points but a continuous line, present lapsing into past, and advancing into future; and the simultaneity is not a level plane, in which all variety is not harmonized, but annulled by unity. Dr. Franks seems to assume that there can be no succession in eternity; and that it is just an assumption that I find it imperative to challenge. If succession were the negation of eternity and

vice versa, how could man where experience is successive hold any conception of eternity? But just because man correlates time and eternity, relative and absolute, finite and infinite, imperfect and perfect, he belongs to both orders, and can relate them to one another. His present is never just the moment, the boundary of the past and the future. He can conceive a present whole, in which perceived past and future are parts. The succession of words he hears he apprehends as one sermon or speech; the succession of notes he hears he appreciates as the melody or the symphony. Successive as are his perceptions and movements in time, yet he is gathering an experience, developing a personality, fixing a character, achieving a destiny which has no merely temporal significance and value.

(2) If he is conscious of personal relation to God, immediate contact and intimate communion with the eternal reality, he is raised in conception and aspiration above the life of successive moments into the enduring eternal life. Surely the apostle Paul is expressing not an individual, but a general conviction in these words: 'We faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction which is for the moment worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal' (2 Cor. iv. 16-18).

(3) Is not this conception of eternity too negative, leaving it empty of content, and does it not belong to a static and not dynamic mode of thinking? Cannot eternity take up into its permanence the succession of time, not in imperfect diffusion, but in perfect concentration, not as incomplete process, but as complete product, just as the process of painting is not negated, but affirmed in the product of the picture, or as even the discords of the symphony are blended into its harmony? Eternity need not be the antithesis, but

may be the synthesis of all the successions of time. I am quite aware that a statement such as this, lucid as I have tried to make it, may carry no conviction to many minds; but so much I shall claim for it that it at least forbids the assumption on which the criticism of the conviction of God's participation in the sacrifice of Christ is based.

(4) To me it seems that this assumption is a survival of Platonism, its opposition of the order of *ideas* to the realm of *images*. Aristotle seems nearer the interpretation of reality when he brings *form* and *matter* into closer relations; and yet his God dwells in a realm remote from the world and man, as unmoved mover, and not as the self-mover who imparts movements to all things, and Himself moves in them all. Even Hegelian idealism does not seem to me to have got altogether away from dualism, I look much more hopefully to such a realism as that of Dr. Norman Kemp Smith whose 'realism is not opposed to, but issues in, idealism.'¹ It would be beyond the purpose of this essay to pursue this argument further; this brief reference must suffice to allow my summary judgement that the assumption in question is not only an unjustified obstacle to theological thinking, but cannot claim for itself a philosophical necessity. Philosophy as well as theology must deny this opposition of eternity and time.

II

We can now advance a further step in the argument. If there is no such necessary contradiction of time and eternity, does God's life in eternity preclude His experiencing succession in time as real?

(1) I am as strongly opposed to pantheism, which identifies, or tends to identify God and world, as to deism, which separates, or tends to separate, God and world. Against the one my Christian theology compels me to affirm transcendence, against the other immanence. It is confessedly not easy to hold the balance even, and difficult not to throw

¹ See my book, *The Christian Belief in God*, p. 239.

more into the one scale or the other. I have in recent years recognized the danger of so unqualified an affirmation of the personality of God, as might obscure His transcendence, and accordingly, while still maintaining God as personal in His personal relation to man, I have admitted that in relation to the Universe as a whole we may properly regard God as supra-personal. This reference may be excused as a defence, in view of what follows, against any charge of an indication to pantheism. It seems to me, however, that my conception of God's immanence in the world and man goes further than that of Dr. Franks.

(2) If God be love, as the Christian revelation affirms, if His relation to man be that of Father, we must conceive Creation as being as full a self-expression and self-communication of God Himself as the conditions of created existence allow. The world must have so much reality for God as to give to it the full significance and high value which love demands, and can confer. Our world is a world in time and space; these I cannot regard with Kant as subjective conditions of our apprehension, but as objective conditions of its existence. While man's body is subject to spatial conditions, and his mind in relation to his body, and the world to which the body is related is affected by these conditions, yet his mind itself in its processes of thinking, feeling, and willing is subject only to temporal conditions. While, as was shown in the previous section, he can conceive eternity as above and beyond time, and, as it were, holding time in its embrace, his experience is in time, in the succession of past, present, and future. If the Theory of Evolution be the most adequate interpretation of the history of the Universe, then for that cosmic development, the reality of time as an objective condition of existence must be affirmed. If time be real for God's Creation—nature and man—can it be unreal for God?

(3) It has surely as much reality to God as the world He created in time has. If God loves His creation—nature and

man—if it has a value for Him, if He has an interest in it, if He has a purpose for it, this real condition of its reality must be somehow and in some measure not external to His life. If in Him the world lives and moves and has its being as His creation, is not the converse true that He lives and moves and has His being in it as its Creator? Cosmic evolution, human development as His method of creating are sure indications that succession in time has significance and value for Him. As spectator of, as well as actor in His world, contemplating His own work, must He not apprehend it as in process, even if His purpose anticipates its product? If Creation involve divine *kenōsis*, self-limitation, for divine *plerōsis*, self-expression and self-impartation in fulfilment of His purpose, the satisfaction of His love, surely we can conjecture such self-limitation, if necessary, as to the mode of the divine knowledge as will make it a knowledge of the world as it really is in time! A special application of this principle concerns the relation of God's foreknowledge to the exercise of free will by man. This question, which has been so much discussed, seems to me to be answered only by assuming that God knows the possibilities of man's choice, but not the actualities in anticipation, and that the fulfilment of His purpose in the world is assured by His commanding resources which can meet any emergency. The Creator is capable of redeeming His Creation, whatever man's sin might attempt or achieve. I trust I have shown some reason for my conviction that time has for God the reality which the world has, and that the world has as much reality as its significance and value as the object of His love demand.

III

The most serious challenge for theism is the existence of evil, physical and moral, pain and sin in the world.

(1) A theodicy cannot here be attempted. A complete solution may be beyond our intellectual competence; but some considerations in relief of doubt and confirmation of

faith are possible. Pain can be shown to have a beneficent function in the discipline and development of man's intelligence, character, and affection. Persons alone can adequately receive and respond to the love of God as its objects; personality necessarily demands liberty of choice; and liberty of choice involves the possibility of the wrong as well as the right choice. So far as we can penetrate the mystery, a world without pain and at least the possibility of sin would offer a less adequate object for God's love; and even sin as the extremity of man's opposition to the love of God has given the opportunity for the manifestation of that love as redeeming and reconciling grace.

(2) In a world of sin and suffering, the love of God would seem to fail of its fullest expression and highest exercise, if the Creator did not in such wise as is possible to Him, participate in the tragedy of His creation. Man's sin He as perfect could not share, but what is there in the conception of God as such to forbid His sharing in the consequent or accompanying suffering? Only the survival of a philosophical conception, which the full content of the Christian revelation has not been allowed to transform, has misled Christian theology into the denial of the *passibility* of God. Two considerations in support, and two in qualification of the conviction that God can and does suffer with and for His creatures, still more His children, may be offered.

First, could the world be as real for God as in the previous section it was argued it must be, if so large an element in it as sin and suffering had no reality for Him, being only an object of His contemplation and not of His compassion? Can we think of God as *knowing* and yet as not *feeling* the world's agony? If God be personal, and even His supra-personality need not be thought of as excluding anything which belongs to personality, has He not only intelligence and volition, but also emotion? If love be a *sentiment*, as a psychological analysis would show that it is, emotion is a necessary element. I cannot conceive God as love, unless

He emotionally in His own life shares in all that man, as loved, endures and experiences. *Secondly*, as Browning shows in 'Saul,'—one of his greatest poems, despite its anachronism—man's love is at its truest and best as it suffers with and for the loved, and surely here the creature cannot excel the Creator! Self-sacrifice is the crown of the divine love no less than of the human.

(3) That there is reason for the negation of the passibility of God must also be admitted. *First*, if time be real for God as the world in time is, His experience, as living, not in time, but in an eternal order, is not successive as is man's. In human suffering the uncertainty of the issue does intensify, as certainty of release or recovery does mitigate, but not altogether remove, the experience. God for whom as eternal the world is known as a whole, does know the end of the sorrow from its beginning. He knows that 'sweet are the uses of adversity' as the afflicted come to know not in prospect, but only in retrospect. This divine insight and foresight does not empty the experience of all content; for to use a human analogy, a father who knows that his child's present pain is bringing future healing is not by that knowledge made indifferent to that pain; and if he does not feel that pain as the child feels, yet he feels pain because his child is feeling it. Whatever modification of the divine sorrow the wider divine discernment may bring, surely that is in large measure counterbalanced by the greater intensity of the love of God? *Secondly*, God's suffering is not, as man's so often is, hopeless and helpless. He knows that His purpose of good for mankind is being fulfilled, despite man's sin and suffering, and that He is transforming even that sin and suffering as a means towards that end. But could He so transform if He did not, by His love as fellow-sufferer, woo and win men to become His fellow-workers in a love responding to His love so much more fully because that love is a suffering as well as a saving love, nay, a saving love to the uttermost just because a suffering love to the utter-

most also? I am sure that the passionless, impassible God of philosophers and theologians would not, and could not appeal to distressed and despairing men as does the God revealed in Christ as, in all man's afflictions, Himself afflicted. The sorrow may be taken up into the eternal blessedness without loss of its reality. As a preacher I should feel myself deprived of a truth in the Gospel, which I prize beyond words, could I not preach the God who transmutes His pain into joy even as He is transmuting by His grace the world's sin and suffering into its redemption and reconciliation.

IV

As the revelation of God's love as Father, as the redemption of mankind from sin and its reconciliation unto God, is focused in Jesus the Christ our Lord, so He may be regarded as the supreme instance, final and perfect, of the participation of God in the sorrow of the world. In the following section I shall deal with the relation of Christ to God, the truth of the Incarnation. Meanwhile two more steps in the argument may be taken.

(1) The experience of Christ on earth can be most fitly described as not only sacrifice, but also self-sacrifice. (a) When a man is suffering what falls within his own individual lot, the results of his circumstances, character, and conduct, we should not use the term sacrifice; it is only when, owing to his relation to his fellow-men in a wider or a narrower circle of interest and affection in the solidarity of mankind, he is made to share their woes, as for instance, when the innocent children suffer for the sins of their parents, that we may more properly speak of his sacrifice. If he not only accepts it willingly, but even chooses freely to suffer for the good of others, then sacrifice becomes self-sacrifice. To suffer willingly for others has a higher moral worth generally than to suffer with others or for self.

(b) Whatever sorrows His own individual experience might have brought to Jesus it will be generally admitted that the

vocation He accepted, the ministry He exercised, and the experience which therein came to Him can be described as self-sacrifice. He Himself felt the sufferings of those He healed, and the sins of those He pardoned. How great a grief were the unbelief and hostility which He encountered! He had compassion on the multitudes who were as sheep without a Shepherd. He wept over impenitent Jerusalem. The description 'a Man of sorrows and acquainted with grief' does not cover the whole of His life, as doubtless He had joy in nature around Him as the scene of God's fatherly care and bounty, in the innocence of childhood, in the gratitude and devotion of many of His followers, most of all in the assurance of God's presence, guidance and favour as His Father. His earthly ministry itself, however, was self-sacrifice.

(c) But—strange paradox—He looked forward to His death as the consummation of His life of service. 'The Son of Man came not to be served, but to serve and to give His life as a ransom for many' (Matt. xx. 28). He had a cup to drink, and a baptism to undergo, and how was He hemmed in until all was accomplished. (Luke xii. 50.) We are not concerned here with any theory of the Atonement which theology has advanced in interpretation of the Cross; but only with the fact that Jesus did regard His death as a necessity for the fulfilment of His vocation, the completion of His ministry, and He endured it in loving obedience to God and loving compassion for men.

(2) The Cross may be regarded as a sacrifice *to* God, because required by God, *for* man to meet man's deepest need, salvation from sin. Can it be regarded as a sacrifice *by* God? If the death of Jesus is regarded only as a sacrifice *to* God, it shows His love to God and man; but only if He in His sacrifice was so identified with God and God with Him that God suffered in Him, can the sacrifice be *by* God as well as *to* God, and thus only can it reveal the love of God. Can we conceive any event in human history, any experience of

man, in which, if time have any reality for God, if God in any sense participates in man's suffering, God can be believed to have been more really present and participant than in the Cross of Jesus? If so, can we conceive that participation as only individual and transient, and not as a revelation once for all to all men of what sin, and its consequences mean to, and cost God in His suffering with and for man? Can we conceive a redemption of man from sin and a reconciliation of man to God effected in a more adequate way than that God should in Christ share not man's sin, but all that sin has brought on mankind in the moral order of the world as expressing God's will, and thus in the sacrifice of love judging the sin which He forgives? Dr. Franks favours the subjective or 'moral influence' theory of the Atonement, the revelation of God's love evoking man's penitence and faith. That is a true aspect of the manifold mystery and that which is likely to make the widest appeal. In half-a-century's thought I have, however, never been able to escape, despite its difficulties, the claim of an objective theory, which in some form, recognizes the necessity for the holy love of God of saving man by His own sacrifice.

V

(1) The conviction that God was 'in Christ reconciling the world unto Himself,' offering the sacrifice in sharing the suffering of the Cross, does involve a Christology. The orthodox formula of 'two natures in one person' does not satisfy me, because it juxtaposes two entities, *ex hypothesi*, different and even contrasted within an entity that has no distinctive content; and all subsequent conceptions of the person of Christ, based on this formula, fail to make the person a concrete unity, and tend either to separate the natures (the Nestorian and Calvinistic) or to absorb the human in the divine nature (the Monophysite and the Lutheran). It is the historical personality, Jesus the Christ Our Lord, whom we must begin with, and that personality as disclosed

in self-consciousness. Jesus as Son under human conditions was conscious of a communion so intimate that it may be described as an immediate union. This is the conviction of faith, of which I have attempted to offer an intellectual exposition and defence in the book, the review of which is the jumping-off ground of this article. I must here assume it. How immediate was that union, how intimate that communion?

(2) We can best reach an answer by way of answering another question. Jesus mediates God to man. What does mediation mean? It may mean separation and opposition between the two parties; and the Mediator may do no more than overcome the opposition, while not removing the separation. That is all a Mediator can do as between man and man, class and class, nation and nation. But does this limitation apply to the relation of God and man? There is an obscure passage which when we get at its meaning throws some light on the subject. 'The law was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one' (Galatians iii. 19-20). The Jews boasted of Moses' mediation, and the mediation of angels. Paul claims that the Gospel has the superiority that God who is one acts immediately in grace on man through faith. If God acts so immediately in grace, then the historical agent of that grace, Jesus Christ, not only overcomes the opposition but ends the separation of God and man. *In Him that through Him* God and man do not remain apart, but come together in a union which becomes a unity. To offer another illustration, the representation of the mediation of the Logos in the Fourth Gospel differs from that in Philo just in that respect, that for Philo the mediation of the Logos is so necessary because God and world are so far apart, whereas for the author of the Fourth Gospel the Logos brings God and man so near, that when 'the Word became flesh, and tabernacled among men,' some of them 'beheld His glory, glory as of the only begotten from the Father, full of grace and truth' (John i. 14). If the mediation

has this immediacy, then the consciousness of union, while, under the human conditions of the Incarnation a union of dependence on, intimacy with and submission to God, may be conceived as something more—God's own immediate activity in Christ—that through His immediate mediation, Christ in us and we in Christ, crucified and risen with Christ, we may have God's life in us, and our life in God, the Creation ending through Revelation, Redemption and Reconciliation where it began—'God all things in all men'—when the historical mediation having accomplished its purpose will cease. (1 Cor. xv. 28.)

(3) I am fully aware that many Christian thinkers will dismiss this conviction as a vain speculation; all I can claim for its serious consideration is that it is the fruit of many years of study no less in philosophy than in theology, and that it satisfies a cautious intellect as well as an ardent heart. But a few reconciling considerations may be offered.

(a) Orthodoxy must abandon the assumption of the creeds and the Christology based on them, that God is so far above and beyond man that He cannot be akin to, and within man, so that in the person of Christ the divine nature, and the human must be held apart, or the human must be swallowed up in the divine—the alternative issues of the unstable compromise of Chalcedon.

(b) The complete reality of the humanity must be asserted and maintained—limitation of knowledge, liability to temptation, and subjection to emotion—but it need not be an average, still less sinful, humanity, but of such moral and spiritual discernment, of such constancy and purity of character, of such love, sympathy and compassion that the human form—the grace of Our Lord Jesus Christ—can be filled with the content of the eternal reality of God as love, as Father saving men from sin, and making them sons in fellowship with and likeness to Himself.

(c) If God made man for Himself, so that the heart of man is restless till it finds its rest in God, may we not add,

that God's heart is not satisfied till it has found an abode in man, immediate in Christ and mediated through Him for men? If thus man is *capax infiniti*, God is *capex finiti*, in all that is personal in Him, whatever the supra-personality may hold. There is sufficient affinity between Creator and creature, to allow of such an immanence of God in the Creation, as will progressively reveal Him more clearly, and impart Him more fully until on the human tabernacle the divine Shekinah can rest.

VI

(1) Although to some readers this last section might appear as an anti-climax, I must take that risk in order to express my cordial agreement with Dr. Franks' defence of two great theologians—Schleiermacher and Ritschl—against their contemporary detractors. I always feel unsympathetic towards any theological school, which thinks it necessary to depreciate previous theologians, and, because of such an attitude, inevitably misrepresents them. Schleiermacher's theology came as a deliverance from an outworn dogmatism and rationalism, and gave theology a fresh start on a new path, and to differ from him now as we must, is not to discount the value of his services. With Ritschl I am much more familiar than with Schleiermacher; and I wrote my book on *The Ritschlian Theology, Critical and Constructive, An Exposition and an Estimate*, (1899), because at the time I believed that British theology needed the challenge to face the questions raised by that theology, although not by any means to accept its answers; I myself was an appreciative learner, but not an indiscriminating disciple. While we ought to learn all we can from the past, we should guard against being mentally enslaved by the past; and I distrust any theology which believes that Luther and Calvin are adequate to answer the questions of to-day. As regards 'the genetic method,' which Dr. Franks describes as common to Schleiermacher and Ritschl, I will in closing offer a commendation and a caution.

(2) We have no other minds to think with than our own, and divine revelation can come only *through* and *to* human religion. Grace is available and effective only through faith. To despise the piano in order to exalt the genius of Paderewski is to deny to him the organ through which he expresses the 'music in his soul,' just as to depreciate the body in comparison with the soul is to make light of a necessary agent. However corrupted and perverted man's religion may have been by his folly and sin, it has never become altogether unreceptive of, and unresponsive to God's revelation, for He has in His condescension again and again in great religious teachers used it as the means of expression and communication. Human discovery in the realm of religion is divine disclosure, as man can know God only as He makes Himself known, and man seeks God only because he is sought of God. We apprehend the ethical monotheism in which God progressively reveals Himself through an Amos, Hosea, Isaiah, or Jeremiah; and each messenger leaves his mark on his Message. It is Christ's human sonship which reveals God's Fatherhood. God is, and can be apprehended only as immanent in nature and man, although through that immanence His transcendence can be conceived. The Bible is human literature, the religious consciousness of man receptive of, and responsive to the divine illumination in revelation; and hence our theological method cannot be dogmatic, assuming the Bible to be a text-book of doctrine and practice, but historical, and the history of the mind of man needs as auxiliary the psychological approach. Some modern theologians remind me of the Irishman, who being asked the way to a certain place replied, 'That is the way, but I would not start from here.' However far the way of revelation may lead us, we must start from here—our religion. This conclusion is altogether in line with what I have been urging in previous sections, the reality of God's presence with, interest and activity in man.

(3) The caution which I would add is that the theologian

must guard against the danger of the subjectivity of his religion narrowing and even distorting the objectivity of the divine revelation. The theology of Schleiermacher or of Ritschl is something less and lower than the Christian Gospel in its full, great historical reality. 'The personal equation' may to some extent be inevitable, but it should be as far as possible eliminated. The theologian must express his personal convictions, but he must correct them by the importance of the Christian thought of the past, by the environment of the Church's life in the present, but above all by a humble dependence on, and an obedient acceptance of the guidance into truth by the Spirit of truth, which will not be denied to any sincere seeker. The objection to the genetic method derives some justification from the results of its application by some of its exponents, even as notable as the two theologians mentioned. Needed as this caution is, it should not rob theology of its courage and confidence, for God who was incarnate in Christ in such measure and manner that we can claim, as I have argued, that His Cross is God's sacrifice, is still incarnating Himself in men by His Spirit, using inspired hearts as the channels of His grace, and inspired lives as the agents of His kingdom, His saving sovereignty in the world. Do we most exalt God in our adoration, devotion, and worship by conceiving Him as remote from us, or as present with us as Emmanuel, 'closer to us than breathing, nearer than hands and feet?'

ALFRED E. GARVIE.

HENRY CAREY, JOHN WESLEY, AND 'NAMBY-PAMBY'

CRITICS of poetry are prone to judge the Augustan era by surveying only the highest eminences of its long and impressive range. Thomas Dryden, John Gay, Joseph Addison, Alexander Pope, and Jonathan Swift are peaks so aspiring that they are either cloud-haloed or snow-crowned. But as it is necessary in a map of the physical features of any region to survey the entire mountain-chain if the map is going to be correct in contour, so we can only pronounce a true and just criticism upon Augustan poetry when we have duly considered some of its obscure and forgotten poets as well as the more massive and rememberable ones.

One of the most forgotten is Henry Carey. 'The divine Addison'—as Carey christened him—did his utmost to rescue Carey from oblivion by bestowing discriminating applause upon a brother poet who had the misfortune to be unsuccessful. We recall Cowper's lines 'On Observing Some Names of Little Note Recorded in the *Biographia Britannica*'—

Those twinkling, tiny lustres of the land
Drop one by one from Fame's neglecting hand;
Lethæan gulfs receive them as they fall,
And dark oblivion soon absorbs them all.

But the figure of Carey will not fit into these lines. True, the vast bulk of his work has slipped over the steep cliffs into the sea of forgetfulness; but one tiny manuscript has found lodgement in a marble niche where neither the frosts of time nor the changing winds of public opinion can destroy it. Francis Turner Palgrave, a poet himself, dealt very charmingly with Carey in *The Golden Treasury*, writing of his 'Sally in our Alley' that it was 'a little masterpiece in a very difficult style: Catullus himself could hardly have

bettered it. In grace, tenderness, simplicity, and humour it is worthy of the Ancients: and even more so, from the completeness and unity of the picture presented.'

Then in 1930, The Scholartis Press published *The Poems of Henry Carey*, Edited with an Introduction and Notes by Frederick T. Wood, a study of which should help us to understand Carey's popularity in three worlds, that of the dramatist, the musician, and the poet. There are 250 pages taken up with the poems. Yet it should be remembered that he always stoutly maintained that for him poetry was only a diversion. Most of it was written to sing to the music he had composed. And Carey was primarily a musician. No man can be expected to serve two mistresses, especially should the name of the one be Poetry and the other Music.

There is mist around Henry Carey's halo. It has been more than whispered for the past one hundred and fifty years that he was an illegitimate son of the noted George Savile, Marquis of Halifax.

We may presume that Carey was a Yorkshireman, since several of his plays are based upon customs and folk-lore of that broad-acred shire; while his play-titles, *The Honest Yorkshireman* and *The Dragon of Wantley*—the latter a tiny village near Sheffield—speak for themselves.

The Savile family-tree had its roots deep in Yorkshire soil. But how does the branch of Carey become intertwined with it? 'Carey' may never have been his mother's name, because in all probability, in the early stages of his life, the poet used the surname of his putative father, and only assumed the name of Carey later on.

Those interested enough to follow the trail will have an exciting chase, the hounds coming hot upon the scent in the Yorkshire village where the far-famed Dragon accomplished most of his fabulous feats, for its parish register records a marriage between one Henry Savile and Sarah Dobson on April 4, 1708. But we shall not pursue the quarry any

further, contenting ourselves with apostrophizing any intending huntsmen in Carey's own verse:

Come, on with your boots and saddle your mare,
Nor tire us with longer delay;
The cry of the hounds and the sight of the hare
Will chase all your vapours away. . . .

Why did he change his name to Carey? We can only suggest that a young man going up to London to publish his first volume of poetry may well have hastened to remove the blot from the escutcheon by taking a name that had been blended before with the best blood of the Saviles.

Carey's poetical colleagues were rather snobbish gentlemen. Augustan singers had to deal carefully with such subjects as pedigree. Red blood might serve for prose-writers, but poets liked the quality with a tinge of blue in it. Their dainty love lyrics were composed for those who crooned to the daughters of the nobility. Or better still, there must be no such common liquid as blood; poets should address their nightingale notes to pale, ghostly, porcelain ornaments—Dresden shepherdesses, or naughty nymphs, and the like.

Occasionally you may hear Henry Carey warbling to his Auroras and Celias, Junos and Phoebes; but more often it is to Molly, or Emma, or Polly. Indeed there is an accent of light sarcasm to be heard in his lines. Surely he is poking delicious fun at poetical snobbery in 'Sally in our Alley'! A roguish eye is winking slyly at us in every stanza. Carey takes a plain shoemaker's apprentice whose master 'is like any Turk' for brutality. Sally has neither glint of porcelain in her features nor tinge of blue in her blood:

Her father he makes cabbage-nets,
And through the streets does cry 'em;
Her mother she sells laces long
To such as please to buy 'em.

But though she lives in some dark, humble *cul-de-sac*, this makes no difference to the happy singer:

There's ne'er a lady in the land
That's half so sweet as Sally.

In several poems we discover the same defiant attitude towards social snobbery, and especially is it rampant in the 'Reply to the Libelling Gentry who are Angry at His Welfare':

I envy no mortal tho' ever so great,
Nor scorn I a man for his lowly estate;
But what I abhor and esteem as a curse
Is poorness of spirit, not poorness in purse.

It has been already suggested that we cannot adjudge a period of poetry by merely taking into account its highest figures; and Carey further believes that it is futile to attempt to appraise the society of any time by concentrating upon the upper or middle classes. Rather it is the perfect blending of all the shades of society that provides us with the colours for a true picture.

Henry Carey has more than one string to his bow. As a dramatist his *Dragon of Wantley* outran the popular *Beggar's Opera* in the number of its total performances during its first season. He had fine musical gifts as well. Leading musicians like Dr. Pepusch and Mr. Thomas Roseingrave gave him his lessons in composition, and Carey was one of the first to bring poetry and music into line with each other.

He does not hesitate to poke fun at his brother musicians if he feels like doing so. In the England of that time there was a craze for foreign music and musicians. The songsters then held in honour were not born beneath English cottage eaves, but exotic and bizarre coloured birds whose notes were strange and wild. Carey is the authentic John Bull, and his patriotism is never suspect. He laments the absence of it in others:

They talk not of the army and our fleet,
But of the warble of Cuzzoni sweet;
Of the delicious pipe of Senesino,
And of the squalling trull of Harlequino,
Who, were she English, with united rage,

Themselves would justly hiss from off the stage.
 With better voice, and fifty times her skill,
 Poor Robinson is always treated ill;
 But such is the good nature of the town,
 'Tis now the mode to cry the English down.

Those readers who desire another hunt, may start a literary hare with the question, Was it Henry Carey who wrote the words and music of our National Anthem? Books—and lengthy ones, too—have been written around this pretty problem, so little can be set down here, save perhaps to reduce the known evidence to a few lines. The piece first appeared in the *Gentleman's Magazine* for October, 1745, but no names were given as composers for either music or words. The claim for Carey was first put forward by his posthumous son, George Savile Carey, who certified that J. C. Smith, a friend and collaborator of his father, had declared Henry Carey to have been the author, and this was corroborated by a Dr. Harrington of Bath, as well as by a correspondent in the *Gentleman's Magazine*, who vouched that he first heard the song at a Cornhill tavern in 1740, when it was sung by Carey himself in honour of Admiral Vernon's victory at Portobello.

It is only fair to add that there is a good deal of evidence to be heard against this, but the verdict seems now to have swung over to Carey's side, and certainly, until some stronger claim is made on behalf of another composer, Carey ought to have the honour.

Dr. Samuel Johnson did not include Henry Carey in his *Lives of the Poets*, but he was once peculiarly happy in mentioning how many of the sons of Pembroke (his own college at Oxford) were poets; adding with a smile of sportive triumph, 'Sir, we are a nest of singing birds.'

Now, at Alfoxden, Nether Stowey, and the Lake district, Wordsworth, Coleridge, and company agreed like love birds in their little nests; but, alas, in Carey's day, although the birds sang sweetly, their nests were often turned upside down, and the fluff and feathers sent flying! Poets, then,

were jealous of each other. They took different political sides. Their relationships were embittered. In some verses entitled, 'Calliope to Her Skylark, Inscribed to Alexander Pope, Esq.,' Carey says:

Higher flights and loftier lays
Must, of course, their envy raise,
For the sweeter thou dost sing
Rancour feels the deeper sting.

This is a good description of the quarrelling rhymesters, and, undoubtedly, the 'Canary wine and Barbadoes water' which produced some sparkling poetry, made the quarrels all the sharper.

Sir Richard Steele, in some papers in the *Guardian*, had praised another poet of the time, Ambrose Philips, in extravagant language, maintaining that as a writer of Pastorals, Philips was only surpassed by Theocritus, Virgil, and Spenser, which statement made the other Pastoral writers rather jealous. Gay followed this by writing his 'Shepherd's Week' as parodies upon the work of Philips. Then Addison praised Philips in one of his *Spectators*, omitting any mention of Alexander Pope. Whereat Pope was annoyed exceedingly. The trees began to tremble, nests were in peril of tumbling, and all the nightingales were changed into cawing rooks. And, then, politics of the day entered in and gendered a deeper resentment. Ambrose Philips threatened in public to horsewhip Alexander Pope, and this chastisement was only averted by Pope's prudence.

It has been suggested that Philips' habit of addressing his Pastoral poems to infant members of the powerful families of England, and to influential cabinet ministers in a flattering and fawning fashion, excited the derision of Gay and Pope and Carey. But did not all these poets write in a similar strain? Carey, for instance, wrote pieces 'On the Death of a Pretty Infant,' 'To the Right Honourable Richard, Earl of Burlington,' and 'The Apotheosis of the Most Noble Edmund Sheffield, Duke of Buckingham.'

A comparison of Philips with Carey, however, will reveal that there is more virility in the latter's verses. Philips' verses are simple, short, mawkish, and puerile. While it may not be a fair criterion to take one poem from his work, yet Dr. Samuel Johnson summed up his poetry by saying that his lines were not loaded with much thought. This is clear when we read 'To Miss Margaret Pulteney, In the Nursery':

Dimply damsel, sweetly smiling,
All caressing, none beguiling,
Bud of beauty, fairly blowing,
Every charm to Nature owing. . . .

His versification consists of three trochees, followed by an extra-stressed monosyllabic foot. In ridicule of this, Henry Carey composed a parody of short staccato lines strung together in the style of Ambrose Philips, and gave a new word to the English language,

NAMBY-PAMBY

'A Panegyric on the New Versification, Addressed to
A . . . P . . . Esq.'

. . . Now the venal poet sings
Baby clouts and baby things,
Baby dolls and baby houses,
Little misses, little spouses,
Little playthings, little toys,
Little girls and little boys.
As an actor does his part,
So the nurses get by heart
Namby-Pamby's little rhymes,
Little jingles, little chimes,
To repeat to missy-miss. . . .

It is hardly necessary to explain that Namby-pamby is a childish diminutive of the name Ambrose Philips. It was an appellation that stuck, and Carey was never forgiven.

Pope stood by Henry Carey, and the latter acknowledges his loyalty in 'Of Stage Tyrants':

So common fate did various authors chuse
 To *Namby-Pamby*, offspring of my muse,
 Till Pope, who ever proved to Truth a friend,
 With gen'rous ardour did my cause defend;
 Trac'd me obscure, and in detraction's spite,
 Display'd me in a more conspicuous light.

The Augustan poets and the scholar-evangelist, John Wesley, do not appear to have much in common; and if Carey's lines on 'The Methodist Parson' are to be taken as a true indication of his personal opinion of Methodism, then it was not a flattering one. Indeed, for all that, the same might be said of his opinion of the Church of England:

Ye parsons of England who puzzle your pates
 Who hunt for preferment, and hope for estates,
 Give over your preaching, your hopes are but small,
 For the Methodist parson has out-cut you all.

What signifies learning and going to school,
 When the rabble's so ready to follow a fool?
 A fool did I say? No, his pardon I crave;
 He cannot be fool, but he may be a knave. . . .

But let them alone, and they'll dwindle away,
 As they rose of themselves, of themselves they'll decay;
 At first they astonish, at last they're a joke,
 For they burst forth in flames, and they vanish in smoke.

Well, it is evident that the poet's powers of prophecy were not equal to his strength of satire.

When Wesley's horror of a cup of tea is recalled, we can imagine his disagreement with Carey's rhapsodies over the loveliness of that beverage:

Charming tea, enchanting liquor,
 Makes dear scandal flow the quicker;
 Polishes the rough by nature,
 To the prude it lends keen satire,
 Helps politest conversation,
 And gives glory to a nation.

But he would agree with Carey in his love for a good horse. In his *Journal*, Wesley writes with pride of the animals that carried him through the three kingdoms, even if now

and then they did stumble in their tracks. It may well be that Wesley laughed heartily over Carey's 'Whimsical Dialogue Between the Author and his Favourite Mare, Occasioned by Her Stumbling,' as he listened to that mare neighing in numbers:

But then, dear sir, you work me so
That I can hardly stand or go;
No rest from Saturday to Monday,
For heathenlike, you ride on Sunday.
With two at once upon my back
I'm really made a perfect hack;
I neither younger grow nor stronger;
In short, I can hold out no longer.

A famed musician of that time wrote the music to the *Dragon of Wantley*, *Amelia*, *Teraminta*, and *Margery*. He was J. F. Lampe, one of the numerous Germans who arrived on these hospitable shores to procure a musical livelihood, presumably unobtainable in their own fatherland. In 1745 Lampe came under the influence of the Wesleys, and in gratitude for their spiritual help, wrote tunes for several of Charles Wesley's hymns. Carey writes a tribute 'To my Studious Friend, Mr. John Frederick Lampe,' but as Carey himself died in 1743, this must have been composed before Lampe's Methodistical experiences.

On Boxing Day, 1761, John Wesley sat down to write to his brother Charles. A few days previously he had received the sixth edition of *Hymns for The Nativity of our Lord*, and had evidently spent Christmas Day reading them over. He is not satisfied with them, so he writes: 'Pray tell R. Sheen I am hugely displeased at his reprinting the Nativity Hymns and omitting the very best hymn in the collection, "All glory to God in the sky."'

'I beg they may never more be printed without it. Omit one or two, and I will thank you. They are *namby-pambical*.'

Curiosity is aroused by the 'R. Sheen' mentioned in this letter. There is a reference to him in Charles Wesley's *Journal*, and, in all probability, he was a master at Kingswood School,

so that his nearness to the printers at Bristol who published the sixth edition in 1761, and his profession as schoolmaster, would qualify him to correct the proofs and see the new edition safely through the press. But, as we have seen, John Wesley was not pleased with his work.

How well-versed Wesley must have been in all the varied currents of life and literature in his day! How wide and catholic his range of interests! He was intrigued by Henry Carey's 'Panegyric on Namby-Pamby,' although he does not refer to it in his *Journal*.

Fortunately, Dr. George Osborn, who edited the *Poetical Works of John and Charles Wesley* in thirteen volumes, had John Wesley's own copy of the 'Nativity Hymns' at his hand and was able to discover from markings in the margins what verses were considered to be 'namby-pambical.' If we examine them we shall see how similar they are in their staccato versification to the lines of Ambrose Philips. Wesley's cultivated taste revolted against the pious commonplaces and false rhymes of the following:

Go see the King of Glory
Discern the Heavenly Stranger,
So poor and mean,
His court an inn,
His cradle is a manger.

He is severe upon such a verse as this:

Like Him would I be,
My Master I see
In a stable; a stable shall satisfy me.

But the most namby-pambical verse is:

Our God ever blest
With oxen doth rest,
Is nursed by His creature,
And hangs at the breast.

We might quote other examples, but believe the foregoing sufficient to show that Wesley knew about the feeble and insipid lines of Ambrose Philips. We wonder, though, whether the reference in that Boxing Day letter was altogether lost

upon brother Charles? Subsequent history has proved the justness of John Wesley's criticism, since all the marked verses have been forgotten. On the other hand, the robust metaphors and vigorous stanzas of 'All glory to God in the sky'—which John Wesley praised so highly in life, and sang upon his death-bed—have kept their step and rank in the march of Methodist hymnody.

The life of Henry Carey was anything but happy. It is true that he heard people playing his music and singing his songs everywhere he went, and saw large audiences in the theatres captivated by his witty plays and burlesques, yet the maker of all this happy entertainment languished amid poverty and wretchedness. This picture of contrast is partly explained by the 'pirate' printers of that period. In 1735 Carey referred to them in a poem:

Pyrate Printers rob me of my gain
And reap the laboured harvest of my brain.

He complains also in the *Musical Century* 'how much I have suffered by having my works pirated, my loss on that account amounting to little less than three hundred pounds per annum.'

There is another explanation for his unfortunate finale. His popularity with the masses aroused the jealousy of some of his fellow-artists, and this, added to the enemies he had made by his lampooning of Ambrose Philips, made it easy for them to slight his abilities and compass his ruin. They did their utmost to rob him of the glory of his 'Sally in our Alley.'

So when long since, in simple sonnet lays,
I made the 'prentice sing his Sally's praise
Tho' rude numbers, yet the subject mov'd;
Immortal Addison the lay approv'd;
Then prejudice with envy did combine;
Because 'twas good, 'twas thought too good for mine.

Did their machinations cause a chilling doubt to fall upon the question of his authorship of the National Anthem? It is enlightening to read 'The Poet's Resentment, Occasioned

by some Persons doubting the Author's Capacity and Denying Him the Credit of His Own Works':

Dost thou write ill, then all against thee join;

Dost thou write well, they swear 'tis none of thine.

Meanwhile Namby-Pamby Philips got his honours from the gentlemen of the nobility, and successively was made a Commissioner for the Lottery, and an Irish Judge.

Modern writers of fiction—unlike those of Victorian times—steer clear of happy endings. There was mystery, as we have seen, regarding Carey's birth, but the deepest and darkest mystery of all surrounded his death. We cannot be quite positive as to the facts, but it is as probable as most other facts of history that . . . but we shall let the tragic record written in the register of St. James's Church, Clerkenwell, where Henry Carey was buried, speak for itself. It says:

Oct. 5. 1743. Henry Carey. 56. Hanged Himself.

J. BAIRD EWENS.

ARCHAEOLOGY AND CRITICISM

IT is not necessary for the purposes of this address¹ that I should outline the history, nor present in any detail the conclusions, of Old Testament Criticism. We are all familiar with J, E, D, and P, and with the famous dictum that prophecy is anterior to the Law. I need only remark that in the days of the early critics there was no such science as Biblical Archaeology. Such external testimony as there was, in Josephus and the Talmud and elsewhere, in support of the traditional orthodoxy, was late, and seemed to be worthless in the light of the Old Testament itself. The critic had therefore to depend entirely upon the internal evidence of the book before him. That was obviously a disadvantage, but there was no help for it. The Old Testament did present a problem, and for its solution no materials were available except the contents of the book to be interrogated.

So long as the critics were engaged upon the work of literary analysis no one had serious cause for misgiving. The case was different when they began to reconstruct the history of Israel on the basis of their analysis. Such reconstructions were, perhaps inevitably, influenced by the concept of evolution, as that was current in the halcyon days of the nineteenth century. Where the literary analysis was uncertain it was very naturally assumed that crude ideas were early, and that those more mature were late. Sometimes, it might be, the current philosophico-scientific conceptions influenced the literary analysis, and something like a vicious circle would result. Great emphasis was laid upon the human element in the literature, and the doctrine of revelation in the Scriptures tended to become obscured. Moreover, the science of criticism was complicated and highly technical. The average layman ceased to read his

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Old Testament, and there was even a wide gulf fixed between the massive erudition of the specialist and the smatterings of the average minister, who bowed to the authority of the pundits and quietly dropped his Hebrew. However we may explain it, there is no doubt that Christian people as a whole are less familiar with the Old Testament than they used to be, despite our optimistic assertions that it is a more wonderful book than ever our fathers realized. And the task that lies before us is to reinstate the Old Testament in the confidence not only of our people, but in some cases, it may be, in our own.

It was not until the Higher Criticism had been in the field for a century—Astruc's *Conjectures* was published, it will be remembered, in 1753—that the science of Biblical archaeology began to make much headway. In 1849 Sir Henry Layard remarked that hitherto 'a case hardly three feet square in the British Museum contained almost all that was known to remain of both Babylon and Nineveh together.' At the beginning of the century no one could read a word of either Egyptian or Babylonian. Egyptian was the first to deliver up its secrets, and by the time Champollion died, in 1832, the Rosetta Stone had been deciphered. In 1851 Rawlinson published his epoch-making translation of the Babylonian text of the Behistun inscription. Since then Egyptology and Assyriology have gone on, marching in the greatness of their strength, until now it is even possible to determine the meaning of a rare Hebrew word by reference to the cognate Assyrian.

Once more, it does not lie within the purpose of this address to give an outline history of the triumphs of Biblical archaeology. Like the valiant deeds of Judas Maccabaeus they are 'exceeding many,' and the time would fail me if I were to attempt to tell of the Creation and Flood Epics of Babylonia, of the Amarna letters, of the laws of Hammurabi, of the Hittite Code, of the Elephantine papyri, of numerous Palestine excavations, of the more recent materials from Ras Shamra,

and now the scarcely less remarkable finds at Tell-Duweir. The main question before us is, what is the bearing of this huge and ever rapidly accumulating mass of materials upon Biblical Criticism? Are we to conclude that criticism has been nothing more than a mare's-nest, or, worse still, an impious plot to discredit the Word of God? Or, if we cannot return to the *status quo ante*, to what extent, if any, must the critical conclusions of the once dominant Wellhausen school be modified?

There have always been those who have hoped, and that not merely hoped against hope, but confidently expected that archaeology would one day shatter the critical theories, that 'the Lord would hurl an Assyrian brick at the waists of those gentlemen' the critics, and scatter them in the imagination of their hearts. 'The spade,' it has been truly said, 'is the great destroyer of pure historic theory . . . always turning up evidences to show that we must go further back than we wish' (C. G. Crump, *The Logic of History*, p. 22). It is, on the whole, a fair generalization to say that the field-archaeologist is inclined to look with suspicion upon the critic. 'Monumental Facts and Higher-Critical Fancies.' The archaeologist deals with objects that he can handle, taste, and touch. (Taste, by the way, is some criterion of the antiquity or otherwise of a buried object, as Schliemann knew.) Many of the objects he unearths are exactly dated. Even when they are not, he can within a little date them, and his care and technical skill are now such that we have nothing to do but unreservedly take his word on such matters, always provided that he and his *confrères* are agreed about them. Documentary analysis of a book which is only extant in copies of copies, with a genealogical history going back well over a thousand years, is, in the nature of things, a much more subjective and precarious business. Each of the two sciences is sufficient to demand the whole of any one man's time, and it is rare to find a scholar like Sellin, who is an expert in both.

During the past year two books have been published, designed to persuade the general reader that the work of the higher-critics has been a colossal waste of time, and that there is nothing in it. I refer, of course, to Sir Charles Marston's *The Bible is True*, and to Dr. A. S. Yahuda's *The Accuracy of the Bible*. Of the passionate sincerity of these two writers there can be no question, and when we consider the neglect into which the Old Testament has fallen among the ill- or only half-informed, a neglect which is, as I have already suggested, due in a measure and indirectly to the critics' denial of its verbal inspiration and accuracy, I feel bound to say that Sir Charles Marston and Dr. Yahuda are deserving of our sympathy. But if it is a necessary condition of faith in the Old Testament that we should believe that the Pentateuch was written by Moses, I do not see how the age of faith is ever to return. How long will it be necessary to insist that the fact that writing, alphabetic writing, even a West-Semitic alphabetic writing, was practised before the time of Moses, is no sort of guarantee that Moses wrote the Pentateuch? It is difficult to see how archaeology can ever dictate conclusions about the literary structure of the Bible. Until the archaeologist turns up a complete Pentateuch dating from near the time of Moses we cannot believe that Moses wrote it. And to hope for anything of the kind is vain. For when Jeremiah declared (Jer. vii. 21-23) that whole burnt-offerings were a waste of good meat, and that God laid no such commandment upon the Israelites when He brought them forth from the land of Egypt, how can we believe that Moses wrote Leviticus? Again, to say, as Sir Charles Marston does, that the remarkable parallels between the Ras Shamra materials (fifteenth to thirteenth centuries B.C.) and the Pentateuch presuppose borrowing on the part of Ras Shamra, is really no more convincing than to say that the laws of Hammurabi (*circa* 2100 B.C.) are dependent on Moses, too.

On the question of the date of the Exodus, both Sir Charles

Marston and Dr. Yahuda insist that it took place in the fifteenth century B.C., and they rather belabour what they regard as the obtuseness of the critical historians for asserting a date at the end of the thirteenth. But consider the reasons that led the majority of historians in the past generation to accept the thirteenth-century date. The main reason was the statement in Exodus i. 11 that the Hebrews in Egypt 'built for Pharaoh store cities, Pithom and Raamses.' It was natural to assume from this that Raamses was so called after the greatest Pharaoh of that name, Rameses II, of the nineteenth dynasty, who reigned from 1292-1225 B.C., and that the Exodus took place in the reign of his successor Merenptah (1225-1215). Further evidence, of which the historians were glad enough to avail themselves, was forthcoming from archaeology. In 1883 Naville discovered the site of Pithom, found that it corresponded exactly to the description of it in Exodus as a 'store city,' together with inscriptions which seemed to show indubitably that it was built to the order of Rameses II. The thirteenth-century date of the Exodus, therefore, seemed assured both from the Bible text and from archaeology. It was true that 1 Kings vi. 1 contained a statement that Solomon began to build the temple in the 480th year after the Exodus, which would make the Exodus about 1450, in the eighteenth dynasty; but the multiple of forty, twelve generations, looked like a round number, and there are plenty of indications that the chronological framework of the Old Testament was comparatively late, and not always accurate. Then there came, in 1887, the Amarna letters, some of which spoke of Habiru invading the highlands of Palestine in the first half of the fourteenth century. After some discussion it was agreed that Habiru was a permissible philological equation of Hebrew, though that did not necessarily mean that the Habiru were Israelites. To add further to the difficulty of an Exodus in the reign of Merenptah, in 1896 Sir Flinders Petrie discovered at Thebes a grandiloquent inscription of

Merenptah himself, in which he seems to speak of a victory over Israel, already apparently located in Canaan. In the light of these facts students of the Old Testament had to ask themselves whether they could any longer maintain the thirteenth-century date, and ten years ago (1925) Dr. J. W. Jack wrote a sizable volume on *The Date of the Exodus in the Light of External Evidence*, in which he argued strongly for the fifteenth-century date. Dr. Jack's main interest is in archaeology rather than in criticism. On the other hand, Professor Theodore Robinson, a critic rather than an archaeologist, reaches (*A History of Israel*, vol. i, 1932) the general conclusion 'that, though there can be no certainty on the point, the main exodus of Israel from Egypt is to be placed comparatively early in the eighteenth dynasty.' He remarks that Garstang, an archaeologist who accepts some of the conclusions of the higher-criticism, and who in his *Joshua and Judges* (1931) dates the fall of Jericho in 1407 B.C., has greatly simplified the question. It is therefore hardly right that Sir Charles Marston should speak as though the critics in the hardness of their impenitent heart persist in maintaining the thirteenth-century date of the Exodus. The fact is that the critic is quite prepared to accept the findings of archaeology on such matters, always provided, as I have said, that the archaeologists are agreed among themselves. Paradoxically enough, the latest writer to argue for a late date (twelfth century) of the Exodus is the veteran archaeologist Sir Flinders Petrie (*Palestine and Israel*, 1934), whom Sir Charles Marston always quotes with such unqualified approval.

So far we have reached two conclusions: (1) That a reverent criticism has not been, and probably never can be, put out of court by archaeology. The problems presented by the relation of the Pentateuch to the historical and prophetic books are exactly what they were in the middle of the eighteenth century, and are, besides, much more clearly apprehended; and (2) That so far from the critic having refused

to learn from archaeology, he has usually welcomed any light that has come to him from external sources, and been ready to revise any conclusions based upon the admittedly narrower ground of his own immediate field of inquiry. Individual archaeologists may be fundamentalists; I question whether there is a critic alive who is not eager to learn from archaeology, however much he may sometimes feel that the 'assured results' of archaeologists are no more assured than his own. If there is any justification for criticism, and there appears to be ample, there can in the nature of things be no real conflict between it and archaeology, any more than there can, in a universe which is the creation of the one God, be any ultimate conflict between science and religion.

That, however, is not the conclusion of the matter. Even though attacks upon the validity of criticism have failed, it is nevertheless a fact that Old Testament studies to-day are in something like a state of flux, and that for this archaeology is mainly responsible. How so? Well, the history of the ancient Near East shows clearly that, notwithstanding the local autonomy of the various states, Babylonia, Egypt, and the rest, there was an essential unity of culture, and even to some extent of myth and ritual, permeating them all. And Palestine lay right in the centre of that world, open to influences from all sides. The Amarna letters make that perfectly evident. Further, this highly complex civilization goes back to an antiquity unsuspected by the early critics. The prophets, even Moses and Abraham, were comparatively late-comers upon the varied scene. This, I repeat, is no proof that Moses wrote the Pentateuch. But it does seem antecedently probable that some of the dates proposed by the earlier criticism were unnecessarily late.

Take the Psalms, for example. There is no longer any need to regard the Royal Psalms as post-exilic, or to interpret them as referring to the future Messianic King. There are many such Psalms in Babylonian and Egyptian. They therefore date from the time of the monarchy, and refer in the

first instance to the reigning kings, however they may later have received a Messianic interpretation. Similarly with regard to some portions, at least, of Proverbs. There was, from quite early times, an extensive Wisdom Literature in Egypt, and already in Jeremiah xviii. 18 we read of the 'wise men,' as though they were an established fraternity, like those of the priests and prophets. Or consider the question of the 'I' of the Psalms. It was still the fashion, at the turn of the century, to suppose that the 'I' was the community. But again, there are many similar compositions from Babylonia in which the 'I' can only be an individual. That raises the question whether individual piety may not have made its appearance in Israel earlier than we have been accustomed to believe. Dr. Harris Birkeland, of Oslo, a pupil and colleague of Mowinkel, has recently (*Die Feinde des Individuums in der israelitischen Psalmenliteratur*, 1933) put forward the suggestion that the 'I' of the Psalms is the king or other national leader, and that the enemies so often denounced in them are not evil-doers within the nation, but the nation's enemies. Here, again, the evidence adduced is largely from parallels in the Amarna letters. The religious aspects of Hebrew kingship are being eagerly discussed, and there are those who claim that belief in the divinity of the king, so well attested in Egypt and elsewhere, was current even among the Hebrews. Associated with this are theories of an elaborate myth and ritual enacted yearly at an accession of Yahweh to His kingly throne in the Jerusalem temple, in which the king played the part of the God (cf. *Myth and Ritual*, 1933, and *The Labyrinth*, 1935, both edited by S. H. Hooke). Indeed, anyone returning, after an interval of some years, to the study of the Psalms, will find himself in a different world from that to which he has been accustomed.

I have said that Old Testament studies to-day are in something like a state of flux. This may be further illustrated from the bewildering rapidity with which contemporary scholars, especially those who have been most influenced

by archaeology, advance their views, retract them, and again propound new ones. Take the question of the identity of the Servant of Yahweh in Isaiah liii. and the related passages. Sellin in 1898 said he was Zerubbabel. By 1901 he was Jehoiachin, and again in 1922 Moses. Mowinckel in 1921 said he was the prophet himself, an opinion quickly subscribed to by a number of reputable scholars, including, in 1930, the versatile Sellin. But Sellin, alive to the objection that the servant could not very well have written the account of his own death and resurrection, proposed that only the first three songs were from the servant himself, and that the fourth was from the pen of his disciple, the 'Trito-Isaiah.' Then in 1931 it was Mowinckel's turn to give up the theory to which he had brought so many notable converts (in the *Zeitschrift für die alttestamentliche Wissenschaft*, 1931, pp. 242-260). The Deutero-Isaiah, he now suggested, had looked to Cyrus as the coming deliverer. This expectation was hardly realized, and was besides not spiritual enough for his disciples, who accordingly composed the songs as we now have them, modelled upon the Cyrus poems of their master. Another instance of Sellin's astonishing readiness to alter his views may be mentioned. For some years he stoutly maintained, as against the critical orthodoxy, that Deuteronomy was early, and formed the basis for Hezekiah's reform. In the latest (sixth) edition of his *Einleitung in das Alte Testament* (1933) he returns to the seventh-century date, between 630 and 622.

We may be tempted from all this to say that the archaeologist turned critic, or the critic turned archaeologist—however we should describe him—is an utterly irresponsible person whose antics have only led to the *reductio ad absurdum* of criticism. That, however, would be to misunderstand the situation. The fact is that the older literary criticism was too analytical, mathematical, and in danger of becoming rigid and static. The world is not the neat and easily-understood place that our grandfathers

supposed. All sorts of erratic blocks have turned up to disturb the comfortable symmetry of our evolutionary hypotheses. That is the explanation of the present apparent confusion in the field of Old Testament research, until one may hear it said even by reputable critics that there are no 'assured results' of criticism.

At the same time we are not to suppose that Old Testament studies are all at sixes and sevens. All that is meant is that there is no mathematical certainty about the conclusions. In the latest 'Introduction' to the Old Testament (*Einleitung in das Alte Testament*, 1934), Otto Eissfeldt, a scholar of the highest reputation, does not hesitate to pursue the method of literary analysis to further lengths than Wellhausen ever did. He finds in the Pentateuch yet another document, rather earlier than J, which he denominates L ('Laienschrift' or Lay-writing) because it is at the other extreme from the sacerdotal P. I should perhaps mention by the side of this that Volz and Rudolph have tried to make out a case for simplicity by denying the separate existence of a document E (*Der Elohists als Erzähler—ein Irrweg der Pentateuchkritik?*—1933). But since I last read the Commemoration Address, four years ago, no further attack has been made on the seventh-century date of Deuteronomy, that 'pivot of Old Testament criticism and chronology,' as McFadyen called it. Sellin, as we have seen, has even returned to the fold, and after the first shock of the attacks of Welch and Hölscher opinion seems to be definitely hardening in favour of the identification of Josiah's law-book with some form of Deuteronomy. We may perhaps take Walter Baumgartner, of Basel, as representing the general trend of contemporary Old Testament scholarship. He is disposed to be somewhat critical of Eissfeldt's *Einleitung* as too 'purely mathematical' in its approach to the problems (see review in the *Deutsche Literaturzeitung*, Oct., 1934), and his attitude towards 'Wellhausenism' is independent ('*Wellhausen und der heutige*

Stand der alttestamentlichen Wissenschaft, in the *Theologische Rundschau*, 1930, Heft 5, pages 287-307). Nevertheless his conclusion is that 'Wellhausen's work marks a culminating point of our science, something we cannot imagine ourselves without, and with which we shall never be able to dispense.'

In closing I should like to echo Dr. Lofthouse's caution against thinking of the religion of the Hebrews as 'composed of blocks or chunks borrowed from the valleys of the Nile and Euphrates and elsewhere' (in *The Modern Churchman*, vol. xxiv, 1934, page 265). The civilization of the Near East goes back to at least the fourth millennium B.C. But according to the reiterated emphasis of the Old Testament itself what was really vital and creative in the religion of Israel emerged no earlier than the fifteenth century—or whenever we should date the Exodus. And who were the folk that apprehended it? Not the sophisticated dwellers by the Nile and the Euphrates, but a handful of nomad shepherds, who had little or no background of culture. Even pictures of a cultured Abraham walking the streets of Ur are scarcely relevant, since the Bible says that he turned his back upon civilization to become a wanderer, and that his descendants dwelt in tents for generations, until they had become a rabble of slaves who needed to begin all over again with the essential simplicities of religion. Exponents of the newer criticism may easily overlook this. To the earlier critics it was obvious. There were no external evidences of elaborate cults and monotheistic speculations in the days before Moses to distract their attention from it. And, indeed, even though religious conceptions of quite a high order were current in early times, they had in large measure become so debased that the best Hebrew tradition had to wage incessant war against them, and learn in a new school, that of experience and moral discipline, the truths of the unity and holiness and loving-kindness of the Most High. It was only natural that fragments of hoary myth and ritual should still adhere to the forms of Old

Testament religion. The surprising thing is the success with which the Hebrews, in their zeal for Yahweh, succeeded in covering up almost all traces of these things, so that even to-day we are only slowly and tentatively beginning to recover them. For that we must thank archaeology. Yet, on the whole, archaeology, so far from explaining Old Testament religion, the rather shows by contrast how unique and inspired it was.

C. R. NORTH.

THE AESTHETICS OF CHINESE PAINTING

IN the popular conception of Chinese life and culture the Great Wall has occupied a somewhat excessive place. Behind that stupendous structure we envisage the Chinese people developing an isolated culture without any fructifying contact with other contemporary civilizations, and preserving an unremitting hostility to any influences which sought to modify the character of its life. Such a view has, of course, been strengthened by the history of nineteenth-century relationships of China to Western civilization, but the exclusiveness of temper manifested in that period was dominated by political and economic considerations. It was an indication of the decadence of that great civilization and was in complete contrast to the earlier attitude of the Chinese Empire.

A little reflection might, however, have told us that there are no frontiers of the spirit, and that whilst it may be possible to wall around the physical confines of a nation it is impossible to immure the intellectual and spiritual life of a people. Any such reflections would have been reinforced by the more recent knowledge we have gained of the earlier history of Chinese culture, and this knowledge of the great creative periods of her art would have effectively dissipated any idea of its segregation from the artistic evolution of the rest of the world. But it was easier for us to account for our ignorance of Chinese art and life by leaning back indolently, and quoting to ourselves that 'East is East and West is West' and assuring ourselves that any effort to appraise the value of Chinese art would be a fruitless task.

The truth is, that neither in its origins nor in its development has China ever led an isolated life. Her art was born in the Pacific basin, which was the matrix of decorative form in the East. Here it discloses a similar movement to that of the West, where the influences radiating from the

Mediterranean profoundly influenced the development of the plastic arts in various directions, not merely through the Byzantine tradition but, as Strzygowski has shown, by even more direct contacts with the Northern nations. In a somewhat similar manner the primitive art forms of the Pacific peoples influenced the greater lands on her outlying shores, and the early Chinese potters and carvers received a new impulse from their strange and oftentimes beautiful patterns. So that prior to the Chow dynasty, Chinese art displays a close affinity with the decorative forms of Aztec and Polynesian art, and in later periods similarities to Scythian and Greco-Indian forms are easily decipherable, whilst the stylistic carvings of the Han period speak of a wider provenance than that of China. If we recall the Luristan bronzes—one of the great archaeological finds of this century—we shall be reminded of their similarity in animal style to the sculpture of the Han dynasty, and whilst we know too little to assert any common origin, the stylistic treatment of animal form would seem to have been independent of tribal or even racial boundaries.

In these earlier periods, however, any thorough discussion is almost impossible owing to the rarity of authentic examples. But whilst this makes an exact knowledge of the earliest periods almost impossible, it is one of the greatest difficulties of the study of any period of Chinese art. This great Empire of the East had her iconoclastic periods, which were prosecuted with even greater fervour than in the West, and the ferocious onslaught of the Emperor Chin makes Leo the Isaurian seem almost a Laodicean. But this destruction of precious works of art was, until comparatively recent times, a constant feature of Chinese life. The whole series of three hundred frescoes of Wu-tao-tzu have been destroyed, and there is probably no authentic example remaining of the work of China's greatest painter. We are much more fortunate in our knowledge of bronzes and ceramics, but in painting, the destruction of the greatest masterpieces was appalling.

If we contemplate what our history of European art would be if the frescoes of Giotto had totally disappeared, and only one of Botticelli's masterpieces had been left to us in a doubtful condition, whilst the treasures of the Venetian school had suffered a total destruction, and the work of lesser contemporaries treated with such disregard that they were almost unrecognizable, we shall understand something of the difficulties which confront the student of Chinese painting.

For the average man, however, the difficulty of understanding Chinese art does not lie so much in the paucity of material as in the way it evades our European canons of style. It has a curious flavour which does not gratify our palate, and its symbolical subtlety baffles our powers of analysis. Yet whilst it is to be admitted that there is a very great contrast between the aesthetic aims of Chinese and Western art, there is much that is similar, and it is not necessary to possess an extensive knowledge of obscure symbols in order to appreciate the artistic qualities of a T'ang statue or a Sung painting. Its colour has that note of subdued quiet that should endear it to all lovers of the Norwich school, and its rhythmic structure offers a close analogy to fourteenth- and fifteenth-century painting, such as we find in Botticelli or the early Sienese painters.

The chief difficulty lies in its lack of accommodation to our ineradicable desire for a realistic presentation of facts. We find it difficult to free ourselves from the insistent demand that a thing shall be immediately recognizable for what it is, though our recognition may be based upon entirely superficial elements in its appearance. Now Chinese painting is never concerned with this superficial form of representation, though it is based upon a very close observation of natural form. The strength and range of their imaginative power, is illumined by a direct and unceasing inspiration in Nature, and in their critical writings on art there are passages of great lyrical beauty, which may be quoted to illustrate how

profoundly the Chinese artists were moved by the beauty of the world about them. 'Of all things in heaven and earth to which names can be given the most divinely inspired is Nature. She calls into being forms of marvellous and subtle shape; she traces the outlines of interesting hill ranges; she rises to sublime heights from profound conceptions or with facile brush limns the infinitesimally minute. From hence we pass to the wall and by the power of genius transfer to it the throbbing mountain and the roaring cataract.' Or we may turn to Wang Wei, of whom it was said that his pictures were poems and his poems pictures. In one of his poems he is describing the supreme joy of the creative moment:

When some painter dips

His pencil in the hues of earthquake and eclipse,

and marvels that the brush in the artist's hand can depict equally the universe and the light of the human eye, raise up mountains or lay out plains. 'To gaze upon the clouds of autumn, a soaring exultation in the soul; to feel the Spring breeze stirring wild exultant thoughts; what is there in the possession of gold and jewels to compare with delights like these? And then to unroll the portfolio and spread the silk and to transfer to it the glories of flood and fell, the green forest, the flowing winds, the white water of the rushing cascade, as with a turn of the hand a divine influence descends upon the scene. These are the joys of painting.'

There are countless stories told of this profound observation of natural form, showing the painters' skill in transferring to silk or canvas this visual material, and the story of the grapes of Zeuxis has numerous counterparts in China's artistic history. Their power of memorizing form seems to have been remarkable, and there are accounts of portraits and landscapes painted from memory which possessed a greater verisimilitude than the ones painted from Nature. But whether they painted from the actual scene or not their reliance was primarily upon Nature. When T'ang Ch'i-Tan was asked what his stock in trade as a painter was, he took his questioner out

and showed him all the palaces and gateways, robes and hats, chariots and horses, saying, 'These are my stock in trade.'

It is obvious, however, that the greatness of Chinese art does not lie in any technical skill of this kind, since a facility in superficial imitativeness is probably the deadliest thing in art, and has invariably brought the greatest schools of painting and sculpture to a state of absolute decay. It is a slope, which if we once permit ourselves to set foot upon it, will precipitate us into an artistic perdition. And the supremely amazing thing about Chinese art is, that finding itself upon that slope it climbed up out of it, so that for fifteen hundred years its art was in the ascendant. We may perceive here and there eddying currents from the main stream, but from the Han dynasty to the end of the Sung dynasty—that is roughly from 200 B.C. to A.D. 1300—Chinese art reveals in various directions its amazing vitality and coherence. There is no Western school of painting which retained its strength unimpaired for three hundred years, whilst in most cases a century sees its rise and fall. But the art of China retained its vitality because it was based upon a balanced aesthetic which prevented its painters and sculptors from lapsing into any mere juggling with the brush or chisel. That aesthetic had the authority of a classical tradition, and was in the sixth century defined by a writer—who was also a painter—in the well-known 'Six Canons of Hsieh Ho.' For the moment we may quote them in Professor Giles' translation, though some amplification of the first will be necessary. They are:

- (1) Rhythmic vitality.
- (2) Anatomical structure.
- (3) Conformity with Nature.
- (4) Suitability of colouring.
- (5) Artistic composition and grouping.
- (6) Copying of classical masterpieces.

One need not be an artist to realize how complete are these canons of aesthetic aims, and also how they anticipate the modern feeling for composition and rhythmical structure.

We shall, however, be in error if we confuse the first canon with the rhythmic lines of composition in a picture. Something much deeper than this is intended, and the emphasis must be upon vitality rather than upon rhythm. It stresses the necessity for the artist to infuse into his work a sense of livingness. This sense of livingness originates in the universal spirit of life, which finds expression in the world of phenomena, and inspires the artist with its sense of living motion. He may feel this in a purely objective manner, or in the later forms of Buddhist thought, he may become conscious of it in his own soul and seek the Ideal within himself. We know how the Chinese painters sought that true quiescence of spirit in which this living motion of the universal spirit might recreate within their spirits a sense of its own spiritual vitality. One famous painter has told us that when he commences a picture he surrounds himself with beautiful and peaceful objects, and then sits at an open window until he becomes deeply conscious of that life which pervades the universe, and feels that he can take up his brush and convey to his canvas the emotion he feels. Yet we must elucidate this canon from the point of view of the artist himself, and not discuss it as an abstract problem of philosophy. So many writers on Chinese art forget that Chinese artists were painters first and philosophers afterwards. We may then find that the translation used by Professor Giles—rhythmic vitality—probably expresses the real meaning of the canon much more pertinently than does Mr. Waley's 'Operations of the Spirit.' For how is the artist to translate through his medium this 'spirit harmony?' He can only do it by means of shapes and lines which express this sense of vitality, and he can only express vitality through rhythm. Unless what he feels is so translated he not merely cannot be a great artist, he cannot be an artist at all. Mr. Waley misconceives these canons altogether when he objects to 'rhythmic vitality' as an accurate translation, 'since nothing like symmetry of design or balancing of forms is meant.'

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Of course it is not. If it had been Hsieh Ho would not have troubled to formulate his fifth canon. But you can have a well-marked and definite rhythmic structure in a picture without any symmetrical design, and you can have cleverly balanced forms with an entire absence of rhythmic structure. You can quote Rubens' 'Miraculous Draught of Fishes' at Malines as an example of the first, and almost the first half dozen Paul Potters you meet as examples of the second. One thinks of the Dutch School, because it offers such a complete contrast to Chinese painting, and if you wished to characterize the school as a whole, leaving aside Rembrandt and Vermeer, you might do it by saying that they know everything about balancing masses and nothing about rhythmic vitality.

Vitality in a work of art can only be expressed through rhythm, and is the means the creative mind uses for expressing the living sense of movement he feels. It is the noblest component of every great work of genius, from the great sweeping rhythms of Titian and Tintoretto to the more delicately conceived linear structure of Botticelli or Piero della Francesca. Nor must we forget that these canons are not abstract discussions of how pictures should be painted, but are a description of how the painter achieves his result. They are garnered from a long and rich aesthetic experience, not speculative reachings out into the unknown, and consequently are likely to be much more fruitfully interpreted by the work of the painters themselves than by recondite discussions of Taoist and Confucian philosophies.

For the Chinese painter is never concerned with any mere imitation of form, but always with its inner spirit. Wang Wei says:

The old masters painted the spirit,
They did not paint the form;
Those who can ignore the form and seize the spirit are few.

In the scroll painting, in the British Museum, of a mountain landscape which is copied from a painting of Wang Wei,

you are made aware of the remote and moving solitudes of a mountain country. If it is a bird on the wing we shall recognize the artist's sensibility in the portrayal of motion, whilst in the delineation of a tiger there will be little desire to look for any realistic treatment of fur or anatomical details, so overwhelming a sense of fierce unbridled strength will be communicated to our senses. Or, if we take a traditional subject which has been painted by almost every master, 'A Peasant returning Home,' with what restraint of brush work, will you find elsewhere suggested such immense distances, through which the landscape stretches, together with an indescribable sense of utter isolation, in the contrast of the hurrying figure of the peasant with the unpeopled snow-covered solitude through which he travels?

It is in the Sung period when landscape art reaches a point of unsurpassed sublimity that this spirit is to be most clearly observed. We can understand, in such a painting as Ma Yuan's 'Mountains and Pine Trees' or Ta Nien's 'Peasant returning Home,' something of that profound and mystical insight which will never allow the painter to remain a mere narrator of the physical features of a scene, but endues each form with a divine reality and gives to the whole the depth and vastness of a spiritual universe. Sometimes we are chilled by the desolating austerity and vastness of unplumbed spaces, whilst at other times its more gracious and intimate beauty gives to our commonplace thought 'an airy habitation and a home.' This is, of course, the Romantic in art, which would probably have developed into a sentimental prettiness, unless there were in it other elements which every art destined to a permanent place in the culture of mankind possesses. These elements, however, were there and in intensity of observation, brilliant powers of draughtsmanship, knowledge of the structure of objects and qualities of pictorial composition the schools of Chinese painters in the T'ang and Sung periods are unrivalled. Even in the lesser noteworthy periods of Chinese painting these elements are always present, and

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we find their classic expression in Hsieh Ho's second, third, and fifth canons. But a wide study of the various schools, which the present exhibition at Burlington House has only now made possible, discloses the masterly power of their simple and direct brush work and economy of means. Such mastery as this was only possible through a profound knowledge of the inner structure of objects. In Ma Yuan's 'Pines and Rocky Peaks' the searching out of the characteristic form and structure, and the intense observation in the group of pine trees and rocks in the foreground, would have inspired Ruskin to lyrical eloquence. Their treatment of water or the breaking of a wave upon the shore, with its realization of the rhythm and volume of water, is only attained as the result of patient observation. But such observation needs a skilled and sensitive line to express it, and the Chinese painters reveal the most absolute mastery of technique in their sweeping and unbroken lines, which disregard the non-essentials of an object and only reveal its fundamental quality. Only a people who had brought the art of calligraphy to such a supreme standard of excellence as the Chinese could have produced an art so dependent upon its linear quality. But this line is always exquisitely sympathetic, and takes account of the rich variety and subtlety that is always manifest in Nature. Despite its conventionality it never becomes an empty mannered line, but is always exquisitely sympathetic with each delicate modulation of colour. This is the genius of the true draughtsman, which we recognize in the work of the world's greatest masters of line such as Dürer, Rembrandt or Ingres.

This exploitation of the possibility of pure line has given to Chinese art the power of planning a picture so that space becomes one of the chief elements in its decorative system. Nowhere else is the power of utilizing empty space, as one of the formal parts of a design, so emphasized. Not merely in contrast to the art of the West but even more to that of the East, the Chinese doctrine of emptiness in a

composition is unique. Ruskin, in one of his aphorisms, tells us 'there is no music in a rest, but in a rest there is the making of music,' and the student in Paris or London is always instructed about the importance of the spaces left over, but he seldom evinces any profound utilization of the principle. On the other hand Eastern art, whether Sassanian or Indian, generally crowds its surface with all manner of incident, though, so deftly disposed to each other that any restlessness of design is avoided, and there is ample evidence that the earlier periods of Chinese art were affected by the same tendency. The volumes reproducing the wall paintings of the Grottoes de Touen-Louang illustrate compositions which are crowded with figures and incident. But by the ninth century a great change is apparent in their principles of composition. Now the accents are upon the reserves of space, the pools of silence in a composition, and by their relation to such reserves of space, the other elements in a picture gain in spiritual significance. They sought to stimulate the emotional response of the beholder of the picture by what they left unsaid, thus anticipating by over a thousand years the aesthetic doctrine of the late Roger Fry. For them a work of art was only completed in the spiritual absorption of its subject by the mind of the beholder, and in these silent spaces of their pictorial compositions they communicated to him something of the deep mystical sense they had felt in its composition. In the George Eumorphopoulos collection, Ma Yuan's 'Boating by Moonlight,' or the 'Bird on Bough' of the same period, we shall see two supreme examples of this principle, and perhaps nowhere else shall we come to understand so well the essential genius of the Chinese painter.

ARTHUR B. BATEMAN.

CHRIST AND EUROPEAN POLITICS

THE two protagonist political forces in Europe, Communism and Fascism, have far more in common than either is ready to admit. Those common features may be divided into the external (what one may call the physical) resemblances, and the inner or spiritual resemblances.

I

They resemble each other externally in (1) their mode of origin, (2) the supremacy of one party and the suppression of all others, (3) the part played by a dictator in the method of government, (4) the use of violence, and (5) the centrally-planned economy, which in both systems is of a syndicalist order. These must be briefly considered one by one.

(1) Their mode of origin. Both owe their seizure of power to these three factors—(i) the disorganization of political and economic life consequent upon the war, (ii) the action of one resolute and able man at the head of a disciplined and armed party, and (iii) the lack of a coherent and adequate alternative policy.

The Revolution which took place in Russia in March, 1917, was one which no one had planned or organized. A labour dispute in a factory and a bread shortage led to riots, and regiment after regiment, called out to fire on the rioters, refused to do so and sided instead with the rioters. A provisional revolutionary government was patched together, with Kerensky at its head. The news spread to the Russian army at the front, which mutinied, and shot the officers who resisted. But in all this there was no demand for Communism or any other '-ism,' but simply an utter weariness of war and starvation. Kerensky had no definite policy, and no thought of making a separate peace with Germany. Lenin was in Switzerland, where he had been preaching armed resistance to international war, holding

that the real struggle was between classes and not between nations. Somehow he managed to get across Germany, Sweden and Finland into Petrograd, and on the very night of his arrival gathered together a group of Bolsheviks and laid down the main lines of his plans. He then proceeded to organize a Bolshevik army of 26,000, collected from five hundred regiments, whose purpose was to be, not to fight the Germans or the Austrians, but to establish the dictatorship of the proletariat. Meanwhile the rest of the Russian army was hurrying home, and gradually Kerensky's power crumbled away. When he returned to Petrograd to deal with Lenin, he found the Bolshevik soldiers in occupation of the bridges, the telegraph, the telephones and the state bank, and the guns of a cruiser manned by Bolsheviks trained on the Winter Palace where Kerensky's government was in session. That was how Lenin, whose whole life had been a preparation for this, became dictator of Russia. There was no voting, except among the Communist party itself, and no pretence of democratic sanction for what was done. Lenin then bent his great energy to two tasks—to stamp out all opposition and prevent any chance of a counter-revolution, and to bring order into the chaos in which the war had left Russia.

In Italy, after the war, the demobilized soldiers who were mostly unemployed, and whose sufferings were further increased by the depreciated currency and the high prices of all commodities, turned to Communism, repudiated their rulers, and seized and fortified the factories against their owners. All this only added to the confusion, since it was without leadership that was resolute, and without a policy as to how to proceed. Mussolini, who had for many years been a Socialist, was now convinced that 'Socialism was dead as a doctrine; it existed only as a hatred.' At the head of his Fascisti he set himself to 'destroy the chronic infection of disorder,' and began by defending railway stations, telegraph offices and factories against strikers. The Fascisti

were really an army of personal followers, like Lenin's Bolshevik regiments, and were armed with sticks and revolvers. When martial law was proclaimed against them they marched on Rome, at the invitation of the king himself, and thus Mussolini became master of Italy.

(2) The supremacy of the one party. In Russia everything depends upon the Communist Party, whose members form a cell within every factory, ship, or collective farm, and who are pledged to see that the party policy is carried out. No other political party is allowed to exist. The Communist Party itself is strictly disciplined, and its members are prohibited from making use of their power to obtain advantages for themselves. A periodic purge of the party is carried out, and fresh recruits are sought from the youth organizations, but such recruits have to undergo a period of probation. Every party unit must strictly obey the orders of the unit next above it, and thus the whole hierarchy, with the dictator at its head (Stalin having succeeded to this office since the death of Lenin), acts without schism or hesitancy.

In Italy, also, the party controls the government, is itself strictly disciplined, and is recruited from two youth organizations, precisely similar to those which feed the Communist Party in Russia. They are called the Balilla, for boys and girls under fourteen, and the Avanguardisti for those between fourteen and eighteen. The existence of other parties is forbidden in the interests of national unity.

(3) The dictatorship. While the Central Executive of the Communist Party is responsible for major decisions, and for the choice of the Dictator, yet that Dictator has supreme control of the administration, and a powerful influence on the Executive itself. Stalin has succeeded Lenin as the real master of Russia.

In an exactly similar way, the supreme legislative functions in Italy belong to the Fascist Grand Council of four hundred, over which Mussolini presides, but it has not been known

to challenge his decisions or to change his policy. It will presumably have the task of selecting his successor, when the need arises. In the meantime, Mussolini has undisputed control of the whole administrative machinery.

(4) The use of violence was naturally more in evidence in the days when opposition was still vocal, and when the Communists and the Fascists were establishing themselves in power. But it is still true that the security of the existing order depends in both countries on the fact that one party, and only one, is armed, and that that party has the services of a Secret Police and of special courts to deal sternly with critics and opponents. This makes it quite impossible to estimate the degree to which the people of each country have really accepted the regime imposed upon them.

(5) The centrally-planned, syndicalist economy. In Russia the State has the monopoly of foreign trade and controls all the main traffic and the banks, as well as over ninety per cent. of productive industry. This control is exercised through the Soviets or councils, which direct each unit of industry, subject to the authority of the Soviet next above it in the hierarchy.

In Italy the unit of economic organization is what Mussolini calls the corporation. Each separate interest has its national corporation—labour, commerce, the intellectual classes, the seamen—and these corporations nominate eight hundred representatives, from which the four hundred deputies on the Fascist Grand Council are selected.

It will be seen that while in Russia only one class, the proletariat, has recognition, and the local soviet is the unit, in Italy, the different classes are not only recognized to exist, but each has its place in the organization, which is by classes, rather than by industrial units such as factories, farms, &c. But there is this similarity, that the State is a corporate State, and that the representatives to governing and legislative bodies are chosen, not, as with us, by geographical, but by industrial divisions of the people. Industry

is directly represented in the political organization of the State.

II

These external resemblances are the outward and visible signs of inward and spiritual similarities, which may be summarized as—(1) The subordination of the Individual to the Collective Whole, (2) The repudiation of Democracy, (3) The escape from self-centredness to what may be called an Other-centredness, and (4) The presentation of a new object of faith and worship.

(1) The subordination of the Individual to the Collective Whole. In Russia all are asked to accept considerable hardships (and, it is said, cheerfully accept them) for the sake of the Future, at first envisaged as the New World Order of Communism. The Russian People believed themselves to be a kind of Messianic People destined to deliver the proletariat of the world from their chains. As that has not proved to be so acceptable to the world, nor so swift of accomplishment as was at first thought likely, and as Russia has found itself sufficiently occupied in working out its own salvation, the Future has come to be envisaged as the coming generations, who are to reap the fruits of the sacrifices now being made.

As to Italy, it will be enough to quote from the only article Mussolini has ever written on the ideals of Fascism. 'The foundation of Fascism is the conception of the State, its character, its duty and its aim. Fascism conceives of the State as an absolute, in comparison with which all individuals or groups are relative, only to be conceived of in relation to the State.'

(2) The repudiation of Democracy is seen in the absorption of all power into the one party, the establishment of dictatorships, and the suppression of criticism and of all expression of opinion not approved by the dominant party. The first article of the Bolshevik faith is 'the dictatorship of the

proletariat.' The very word dictatorship is anti-democratic. Moreover, recruits are not allowed freely into the Communist Party. It is said that half a million Russians would join to-morrow if they were permitted, but they are not, and the Communist Party itself determines who shall join and who shall not.

All this is true of Fascism as well, and Mussolini has frankly stated his case against democracy. 'Fascism combats the whole complex system of democratic ideology, and repudiates it, whether in its theoretical premises or in its practical application. Fascism denies that the majority, by the simple fact that it is a majority, can direct human society; it denies that numbers alone can govern by means of a periodical consultation, and it affirms the immutable, beneficial and fruitful inequality of mankind, which can never be permanently levelled through the mere operation of a mechanical process such as universal suffrage.'

(3) The liberty of the individual is in both systems frankly curtailed, on the ground that Liberalism had failed. Liberalism was worth trying because of the rightness of its fundamental doctrine, viz., of the worth and inalienable rights of the individual. That in itself is an article of the Christian faith, written plainly for us in the New Testament, and especially in the teaching of our Lord. But Liberalism failed because, while basing itself in theory on that fundamental, it claimed unrestricted liberty for the individual, and the individual proved to be too selfish. It is impossible to select one article of the Christian faith as a basis for social life and to reject the rest. That ideal of unrestricted liberty, that *laissez faire*, meant conspicuously the tragedy of factory conditions and the creation of the slums during the Industrial Revolution, and later (according to Mussolini's reading of the facts) the World War. It certainly has led to our present paradoxical confusion—the poverty of millions in a world glutted with goods.

Both Communism and Fascism do more than impose authority where Liberalism would leave the individual free; they each offer something other than the self to live and work for. Had the Capitalism which adopted Liberalism also adopted the other ideals which are distinctively Christian, there would have been a different story to tell; but, as it was, the individual was left free, within certain wide limits, to do as he liked even with such powerful resources as industrial plant, and in those circumstances men served themselves, even persuading themselves that enlightened self-interest would also prove the best motive for effort from the point of view of the community. All the time Christ and His gospel were challenging such a purpose in life, but that challenge was evaded by certain so-called economic teachings. It was alleged that only by giving the individual freedom to accumulate capital as rapidly as possible could the expansion of industry be secured. Nearly all so-called economic laws are what the psychologists would call 'Rationalizations,' i.e. they provide apparently respectable reasons for what, on more doubtful grounds, we really wish to do. Restrictions to this liberty were never applied until there was real scandal, until the results were such as the conscience of the people could no longer ignore. Much damage was done first, and the restrictions, such as the Factory Acts, were applied afterwards.

Communism is, of course, in part the revolt of those who have suffered most from the selfish use of liberty by those who possessed the material means of life; and Fascism is a protective device of those who fear a like revolt in their own country. But there is more than revolt and fear in each of them; there is some idealism. Both have appealed to the heroic in human nature.

(4) This escape from self-centredness has been achieved by the presentation of a new object of faith and worship—something which men are called to believe in and to serve, to live for and, if need be, to die for. Both Communism

and Fascism are new religions with new Messiahs, the Messiahs being respectively Lenin and Mussolini. In Russia the object of faith and devotion is the Future Community which will have achieved complete mastery by the people over the material means of life. In Italy the existing State is, as Mussolini definitely declares, 'the absolute.'

There is an apparent difference in the attitudes of these two to the Christian religion. The Cathedral of the Redeemer in Moscow was blown up at Christmas, 1931, to clear a space for a vast palace of the Soviets which is to be surmounted by a colossal statue of Lenin. On the other hand, a postage stamp issued by the Italian Government represents the Fascist symbols bowing before an open Bible, across the pages of which is printed the word 'Evangelium,' and behind which is a Crucifix. This seems to be as definite an acknowledgement by Fascism of homage to the Church of Christ as the destruction of the Cathedral of the Redeemer on Christmas Day was a defiant declaration of war not merely on the Church but on Christ Himself. This outward difference of attitude is sufficiently accounted for by the facts that the Orthodox Church in Russia was corrupt, superstitious and oppressive, and unable to defend itself, while the Church of Rome is strong, disciplined and international. The Vatican is sacred to so many people outside Italy that it would have been very impolitic on the part of the Fascists to have declared open and destructive war upon it. But whatever may be the professions of the Fascists in regard to Christianity, its creed as well as its practice is anti-Christian. For the Christian there can be no absolute but God, yet Mussolini not only declares the State to be the absolute, but he acts accordingly. Solemnly accepted pledges may be set aside in the supposed interests of the State in a way which would be impossible to one who owned the supremacy of God. Morality is as relative to the State in Italy as it is in Russia. Religion is not repudiated in Italy, but it is expected to serve the State.

The devotion which these new religions have so quickly won from many thousands of people shows how tired Europe was becoming of its religionless condition. Where no other god is acknowledged the self becomes the god, and from the apotheosis of the 'I,' that of the State or the Happy Future is a welcome relief.

There is no need for a similar examination of German Nazi-ism, for it is clear that the Nazis stand where the Fascists stand, arrayed against Communism, and determined to exalt the new conception of the State to the supreme place in men's loyalties, and even to subordinate religion to its purposes.

III

Because Communism and Fascism are, for the present, held apart by the fact that they are operative in separate territories, we should not blind our eyes to the situation in Europe, which is that they are relentlessly hostile to one another, and that the hostility has all the passion behind it of a holy war. If they are allowed to overwhelm Europe in war, out of the resulting chaos men will, no doubt, turn with relief and hope again to the Christ they had forgotten. But the intermediate prospect is not an alluring one. If it is to be avoided Europe must turn again to Christ before the clash of these forces issues in war. Men must see that neither of these, nor any other, can be a permanent alternative to that ordering of human life which is 'the Kingdom of God.'

The target of our criticism must be, not the details of organization, which are changeable, but, to use their own favourite word, the 'ideology' of these movements. They are not to be denounced simply because they are not democratic. That word has lost its charm, and in any case, democracy is not synonymous with righteousness. We shall have to take higher ground—that of the will of God; and we shall have to be much more thorough in our application of what we find in Christ to the practical problems of living.

First, then, Communism is based upon a materialist philosophy which is already discredited in theory, and which is proving inadequate in practice. Plato long ago dubbed an organization designed only to supply the physical needs of men as a 'city of pigs.' The demand for some artistic enjoyment is a spiritual rather than a physical craving. 'Man shall not live by bread alone.' The Russians are realizing that, and are setting to work to provide a culture which shall not depend upon religion; but as soon as the needs of the spirit are admitted the case against religion begins to be weakened. Men will not for long consent to have their present interests and pleasures sacrificed to an ideal future which is to consist in no more than material well-being for later generations. If material well-being is the ultimate good, why should not those now living have as much as they can get of it? When that question is asked, the idealism and self-sacrifice and heroism go out of the Crusade, and men can only be kept at the toil of making the new commonwealth by coercion. How long will coercive measures succeed? What is there in the Collective Economic Unit, such as Russia aims to be, which does not owe its value and sanctity, if it has any, to the individuals who compose it?

The same question may be asked of the State which is conceived as a national, rather than as an economic unit. In spite of the sentimentalism of Mussolini, the State is an organization of individuals, and its interests and rights are, in the last resort, the interests and rights of the citizens. And what are the boundaries of this State which is said to be the absolute? Is Ireland a State, or India? In that case, Britain would be wrong to try to hold them in subjection. Yet Mussolini says: 'For Fascism, the growth of Empire, that is to say the expansion of the nation, is an essential manifestation of vitality, and its opposite a sign of decadence. Peoples which are rising, or rising again after a period of decadence, are always imperialist; any renunciation is a sign of decay or death.' This absolute State, then, is simply

the strong State. We are reduced to the doctrine that the State which can be 'top dog' is the absolute. 'He shall take who has the power, and he shall keep who can.' Is Abyssinia an absolute State, 'a spiritual and moral fact in itself'? Did Italy regain unity and independence only because Austria was decadent, or was there anything else in Italy's claim to freedom? Does this boasted absoluteness of the State depend on nothing more than the relative decadence of other nations? This is a strange absolute, which is so relative in its very right to live.

Though we have spoken so far only of Europe, the Communist scheme of life and the State conceived as absolute are the belligerent alternatives to Christianity in Asia as well. Communist armies are plaguing China, and Japan is ruled and led by those who acknowledge no ethic higher than the requirements of the State. The vague, go-as-you-please secularism, which has been the real enemy of Christianity for several generations, is now crystallizing into these two. The world is turning away from its 'religionlessness,' but it is doing so with Christianity ruled out as a thing of churches and preaching and sacraments only. Not that we can do without preaching and sacraments. Communism and Fascism also have their preaching (poor stuff, most of it) and their sacraments, or at least their symbolism (crude, almost childish, though much of it is); but it all becomes real because there is action. They are not afraid to demand that people shall make sacrifices for the sake of the ideal. Business is done, society organized, life lived, on a Communist or Fascist basis. The Kingdom of God offers all that is required and more than these can offer. It presents us with an object of faith and worship which is really Absolute; in fact, with The Only Object of Faith and Worship. It gives freedom from self-obsession and invites a passion of devotion. But the effectiveness of its propaganda and its worship has been crippled by the less than half-hearted manner in which its way of life has been tried.

Men have heard us say that Christ offers the only solution for the world's troubles, but that has become to them a platitude which has never been amplified. Communism and Fascism, with much less to offer, have generated enthusiasm by proceeding at once to make their faiths lead somewhere. We wait to act for that enthusiasm which can only be generated in action.

Our apparent handicap is that we cannot adopt the ruthless methods employed by these rivals. Bolsheviks, Fascists, and Nazis seem to have secured a trial for their plans by the use of violence, and because they surprised their opponents by their boldness, energy, and unscrupulousness in the use of it. Believing as they do in the appeal to force, they have naturally seen to it that their opponents shall not have the chance to use it. Are we then witnessing the triumph of force and the demonstration of the futility of all policies not based thereon? For a time it may seem so. It seemed so at Calvary; but only for a time. Faith is not sustained for many years on the violence it has done, but it has often flourished on the violence it has suffered. The coercive measures which have seemed to be the strength of these movements will prove in the end their destruction. Yet, while we cannot expect to have that swift apparent success which has been secured by the forceful policies adopted by these alien faiths, we have something to learn from their resolution. We have compromised too freely with non-Christian and even with un-Christian methods and practices in industry, in social life and in politics, and this acquiescence has appeared to the world, not as a wise tolerance, but as feebleness or insincerity. Mahatma Gandhi has shown us that there is a power in non-violent resistance. We can, and ought, to refuse to acquiesce in any non-Christian procedure. We can do that when we have the courage. The world will take Christianity seriously when Christians take it seriously.

FRED A. FARLEY.

Notes and Discussions

SOME RECENT FOREIGN CONTRIBUTIONS TO NEW TESTAMENT STUDY

A WORD of welcome must first be given to two books which, though not strictly coming under this head, are of great interest indirectly to the student of the New Testament. Dr. Alfred Rahlfs died within a few weeks of the publication of his new edition of the *Septuagint*, which the Bible Society of Württemberg has published in two handsome volumes. At first the cost of the two in England was about 24s.; the price has now been reduced to about 14s. The large, clear type and the strong binding make it a most serviceable book. As the *Smaller Cambridge Septuagint* in three volumes costs 37s. 6d., and is printed in much smaller and less attractive type, Rahlfs's LXX is likely to be the edition in general use amongst students just as *Nestle's Greek N.T.* holds the field for the New Testament. A short account of the history of the LXX text is given in German, English and Latin. The present edition is based mainly upon the three great Uncials, and the textual apparatus refers only incidentally to other material. But for many years Rahlfs had been engaged on the production of a large critical text of the LXX, of which the part containing the Psalter appeared three or four years ago. A most valuable account of this was contributed to the *Harvard Theological Review*, xxvi, 57 ff. (Jan. 1933) by the Rev. P. L. Hedley. The student who studies that learned essay will be in a better position to appreciate the present text. Let him turn up the following passages for comparison: Ps. iv. 5, 8; xvii. 23; xxx. 16; xlvii. 10; ciii. 24. In view of Heb. x. 5 the reading in Ps. xxxix. 7, with the textual note, is of special interest.

In the second place, we are more than relieved to know that the first part of the second volume of Ulrich Wilcken's massive work, *Urkunden der Ptolemäerzeit* (ältere Funde) is at last published. Many of the publications in which these appeared, such as the Turin and the Leiden Papyri, are out of print and very scarce. They are now being reprinted in this great collection with a text revised in the light of all that has been found in the last forty years, with invaluable introductory notes and textual comments by the greatest living papyrologist. The first great volume was completed in 1927. After an interval of eight years we have the first-fruits of the new volume, which is to contain the papyri from Upper Egypt, just as the first volume gave us those from Lower Egypt.

Since our last annual chronicle appeared we have had two summaries in the *Theologische Rundschau* which are concerned with the New Testament. One is by Rudolf Bultmann, and deals with the

latest Pauline studies; the other, by Ernst Lohmeyer, devotes two long articles to the Revelation of John (1920-1934). The first of three parts of Bultmann's survey has so far come to light, and that is devoted to Paul's conversion and the outward course of his life. Bultmann endorses the position taken up by W. G. Kümmel in his book on Romans vii and the Conversion of Paul, according to which that famous chapter does not set forth the condition of the justified, but that of the man standing under the Law. The 'I' of Rom. vii. 7ff. is the rhetorical use of the pronoun by Paul in describing the situation of the Jews under the Law as he now for the first time sees it clearly in the light of the Christian faith. We may observe in a parenthesis that in the latest exposition of Romans (in the new Göttingen Commentary) Paul Althaus has a most interesting discussion of the use of the personal pronoun in Rom. vii. First he deals with the 'I' section, vii. 7ff. Here he sees in the 'I' form not a literary convention, but a personal confession. But Paul is narrating his own story not biographically but theologically, he is not describing an experience, but is setting forth his life before conversion in its essential meaning in relation to God as he saw it afterwards in the light of faith in Christ. His personal confession is precisely the self-consciousness of Paul the Christian with regard to his life before he became a Christian. But as such it applies not only to his own history but to that of the Jews (notice the emphasis upon the Law in this section), and even beyond that to the history of primitive man. Verses 7ff. are full of allusions to Gen. iii. The primitive history of mankind is, however, at the same time the history of every man. In the section vii. 14ff. the question is rather whether the reference is to past or present. The Reformers answered that 'I' means Paul the Christian, and every Christian. There is a dualism in him to the end of life. He is at the same time 'spiritual' and 'carnal.' The 'inner man' is the spiritual man. Only the Holy Spirit gives him joy in the law of God. Rom. vii. and viii. are true of him *at the same time*. The Pietists make a sharp distinction between unregenerate and regenerate man as two distinct stages, and the two chapters describe therefore *successive* experiences. The plaintive cry of ch. vii. is only possible where a man has not received the Spirit of God. But Althaus is not satisfied with this mere dilemma, 'past' or 'present'? In spite of the present tense in this section the reference is actually to the past, for we are here continuing from verse 5, and this section returns to the situation which has been left behind in verse 6. Paul is speaking of the man without Christ, before baptism, without the Spirit of God, in the first place of the Jews and their position under the Law. But did Paul ever feel that conflict so sharply in his pre-Christian days, or does this description really fit the experience of Jews or other non-Christians? Paul gives his own answer to the first question in Phil. iii. 6, and describes his attitude as a Pharisee in Rom. ii. 17ff. rather than in Rom. vii. This section gives us the picture of man without Christ *as faith sees it*. If only man saw his

position as it really is, instead of reposing in false security he would break out into the bitter cry of Rom. vii. Faith understands his position better than he understands it himself. But this chapter is also a picture of the Christian in so far as he is not 'in Christ,' 'in the Spirit.' Whilst Rom. viii. refers to this experience as attained in the past, it is not to be regarded as a state in which one is naturally maintained, but as the real condition of the Christian's self as it must be constantly apprehended by faith. The difference between the conflict and struggle within the life of the Christian and of the non-Christian is that in the latter it is between the reason and the flesh; in the Christian it is between 'Spirit' and flesh. But flesh is stronger than reason, and that struggle is hopeless. Though the opposition between flesh and Spirit may be even sharper, there is this decisive difference. The Christian knows that the Spirit is the Spirit of Him whom God raised from the dead.

We must now return to Bultmann's survey. He has much to say about various attempts to give a psychological account of Paul's experience of conversion. The most interesting are those which are based upon an attempt to compare the structure of later Jewish piety with that characteristic of Paul. Another subject of current debate is the question whether Paul was a Rabbi at the time of his conversion, and, if so, whether that does not imply that he must have been married. Joachim Jeremias has tried to prove from Acts that Paul's persecuting activity implies the judicial authority of a recognized Rabbi, and from the Talmud that such a Rabbi must have been at least forty years old, and have been married. There is, of course, much doubt whether the late evidence found in the Talmud is available for the time of Paul. Erich Fascher disputes that there was a compulsory requirement that a Rabbi should be married, and questions the obligation of Hellenists to conform to the prescriptions of the Palestinian rabbinate. Last year we wrote fully about Lietzmann's curious views regarding Peter's rival missions in the Pauline Churches and of the strange theory which Ropes adopted that Paul in writing to the Galatians was opposing a campaign carried on not only by Judaists but by a group of 'pneumatic' extremists. These views find no favour with Bultmann. On three further points we may indicate the opinions held by this scholar. (a) The genuineness of the Pastoral Epistles. For the last fourteen years Dr. P. N. Harrison's book has been accepted as the last word by most writers on the subject. There have been several indications recently that the question must be reviewed afresh. Bultmann, without agreeing with the conclusions of G. Thörnell, strongly commends the study of this Swedish work (*Pastoralbrevens Äkthet*) for its exhaustive stylistic investigation. (b) He shares Jülicher's scepticism about Paul's visit to Spain, while recording Lietzmann's belief in its possibility, and G. Krüger's in its probability. (c) On the absolute chronology of Paul, he agrees with Jülicher that the proconsulate of Gallio in Corinth (the one fixed point for our dating) fell probably in

the year A.D. 52-53. Deissmann, it will be remembered argues for 51-52. Accepting the (very flimsy, as I think) tradition of the execution of both sons of Zebedee by the Jews, he therefore feels bound to regard A.D. 44 as the latest possible date for the Apostolic Council, and thinks that the first missionary journey must have taken place before the Council.

To any one who is making a full study of the Apocalypse the two long articles may be commended which have been written by E. Lohmeyer, who wrote the commentary on Revelation in Lietzmann's *Handbuch zum N.T.* We have no space to give an outline of their subject matter, but we notice the very high praise given to Charles's massive work, and the entire absence of any reference to Peake's masterly Hartley Lecture, which appeared at the very beginning of the period covered.

No notice has yet been taken in this chronicle of the very interesting new Göttingen Commentary apart from the reference earlier in this paper. *Das Neue Testament Deutsch* (Vandenhoeck u. Ruprecht) inevitably challenges comparison with the same publishers' earlier commentary edited by Joh. Weiss, *Die Schriften des Neuen Testaments*. The second and third volumes of the new work are now complete, but the first volume (that on the Gospels) is still waiting for the exposition of Luke. Schniewind, who has already written the portions on Matthew and Mark, has been prevented from fulfilling his promise to expound Luke. We shall therefore only write briefly about vols. ii. and iii., which represent a very marked reaction from the brilliant if rather advanced positions taken up by J. Weiss, Bousset, Heitmüller and their colleagues twenty-five years ago. In appearance the new work is very much like its predecessor. Its Editors-in-chief are Paul Althaus and Johannes Behm.

Acts is in the hands of H. W. Beyer, who is less conservative than some of his colleagues. He would distinguish between Luke the writer of the travel-diary and the author of the Third Gospel and the Acts. Another hand is thought to have gone over the book when it had been completed and to have inserted some passages, particularly in cc. i and xiii. Another writer is supposed to have gone over the whole book in the second century, polishing the style and introducing quite a number of additional touches. Some of the longer ones, such as the Western readings in ch. xv., arose from a conception of a historical situation which had completely changed since the events described. The treatment of the problems raised in ch. xv. seems very sound. Beyer recognizes the mingling of two different narratives relating to different episodes. H. D. Wendland writes on the Corinthian epistles, and comes down on the side of the unity of 2 Corinthians. The reasons given for denying that vi. 14-vii. 1 belongs to the lost first letter to Corinth are not at all strong, nor are those for accepting x-xiii as part of the same letter as i-ix. H. Rendtorff accepts the genuineness of Ephesians as a Pauline letter, G. Heinzelmann dates Philippians from the Roman imprisonment. A. Oepke accepts the

genuineness of 2 Thessalonians. Joachim Jeremias weighs the arguments for and against the Pauline authorship of the Pastorals and inclines to their substantial authenticity, while allowing some freedom to the secretary who actually wrote them. Hebrews is dated about the year A.D. 80 by H. Strathmann, who does not accept the recent arguments in favour of a Gentile community as its destination. F. Hauck finds a solution for some of the problems of 1 Peter by allowing a good deal of the composition to Silvanus. He also seems to favour the suggestion that i. 3-iv. 11 was an address to newly baptized Christians, whilst i. 1-2, iv. 12-v. 14 was added as a supplementary addition to make the address into a letter, at a time when the sufferings which were regarded as merely possible in the earlier address had become only too real. The same scholar finds in the Epistle of James a Jewish writing worked over by a Christian writer. He also mentions without acceptance the queer theory of Arnold Meyer that this Epistle is planned on the model of Jacob's address to the twelve patriarchs in Gen. xlix. The name is then not that of the Lord's Brother, but a clue to the twelve sets of instructions which are committed to the twelve tribes of the new Israel.

This leads on to the mention of an excellent book by the veteran scholar, Adolf Schlatter, whose books on Matthew and John are beginning to be recognized by some English students as of great value. *Der Brief des Jakobus* (Calwer, Stuttgart) first gives a series of instructive introductory essays on the correspondence of the teaching of James with that of Jesus, the matter common to James and Matthew, to James and Paul, the contact between James and 1 Peter, the connexion of James with John. There are also invaluable linguistic notes, and a commentary on the Epistle section by section. It deserves to become far better known in this country.

Quite a new venture is that of W. Michaelis, of Bern, who is bringing out a pocket commentary of the N.T. in two or three volumes. It belongs to the popular series, 'Kröner's Pocket Edition.' This little book contains the four Gospels in a new German translation, with short introductions and notes and useful tables for synoptic parallels, and indexes. The binding, print and general appearance are most attractive. It is intended for the general reader rather than for the student, but the high standing of Professor Michaelis is a guarantee of good quality within the necessarily narrow limits of the design. Would not such a book have a place and a sale in this country?

Die Botschaft von Jesus Christus (J. C. B. Mohr) is a book by Martin Dibelius which will be read by many who have come to know his work on Form-criticism, *From Tradition to Gospel*. The first part consists of detached passages from the Gospels rendered into modern German, and arranged under the different headings. The Preaching (Mark i. 1-4, 7-8, 14-15; Acts x. 37-43; Phil. ii. 6-11; John i. 1-3, 14, 16-18) is an introductory selection to show what was the primitive

Gospel. Then follow The Old Stories, Parables, Sayings, The Great Miracle-Stories, Legends. The second part is an explanation of these terms, and becomes a popular exposition of the views held by the Form-criticism school about the growth and use of the stories about Jesus and the sayings attributed to Him. There is no need here to discuss those theories. The purpose of this book is to interest the general reader whose familiarity with the words of the Gospel has deadened his appreciation of the Christian records. It is a most readable little book of about 170 pages.

It is with great joy that we announce the publication of the second bound volume of G. Kittel's great work, *Theologisches Wörterbuch zum N.T.* This carries us as far as the letter Eta.

We must not close without referring to a masterly book which came out five years ago in Père Lagrange's series, *Études Bibliques*. Léon Vaganay's edition of the Gospel of Peter is all that could be desired, except for the execrable paper on which it is printed. A volume of 350 pages gives all that the student wants by way of introduction, text and commentary. This fragment of an important heretical Gospel raises so many questions for the student alike of Gospel criticism and of early Christian history that such a scholarly work as this deserves a wide circulation in this country as well as in its native France.

W. F. HOWARD.

CONSTANCE HOLME—AN APPRECIATION

I

IN her six books in the 'World's Classics,' Constance Holme keeps strictly to a limited canvas. It is a bit of the Westmorland which Hugh Walpole paints with so large a brush. As three of her books are compressed within the compass of a day, so all of them arise from out of the folk and the fields around the little town of Witham. There is no attempt to depict the heroic; unless the heroic is the dour grit of man, and the unmastered spirit of woman. Constance Holme is satisfied with what her eyes see and what her heart understands of the ancient home with its compelling fidelities, and the lives of simple people whom she knows and loves.

There is no subtlety of plot as the stories unfold; and in technical novel construction there is no achievement. The stories are woven around a few characters. We may miss the chuckling pleasures of warm and laughing humour, but may find in its place patches of rollicking fun. Of penetrating wit there is abundance, the wit that discovers comic phases in commonplace characters, and describes them with inimitable skill. Everywhere we find the master hand in Constance Holme's use of irony. It is unobtrusive, but ever-present—the stripping irony that lays bare the soul, sometimes laughingly, and sometimes ruthlessly. 'Larry,' said Verity, 'I do believe you are

growing a brain.' 'No wonder the County had thought a lot of Slinker! He had always been so careful of his conduct—in public.'

Constance Holme writes of Nature with a true lover's soul. Here she is always at home, as free as a bird in song. She rises to lyrical beauty when her beloved hills and dales are being portrayed. The moods of wind and weather, the shades of breaking and falling light, the winding lanes and nibbling sheep of her little bit of Westmorland are wrapped in words with the cosy completeness of a child wrapped in its mother's arms. The clear decisive style of Mark Rutherford may be discerned in all Miss Holme's books; but she is more rhythmic and more colourful, as her native Westmorland is more colourful than Mark Rutherford's *Midland Shires*. Constance Holme has Rutherford's deft craftsmanship; his stern mastery of the use of words; his pregnant disdain of shams. And like Rutherford, a wise discernment finds gold dust and golden nuggets in hidden places. The simple greatness of the style may be overlooked; it keeps so calm and so steadily restrained. Exquisite similes enrich the fancy, while grim humour and piercing irony get down to the truth. With ordered movement words walk on firm feet to complete the purpose of making men and women live, and to make scenes live with a vividness clear as hill and sky in sunshine. Her work is done with the skill of the superior craftsman. The sentences are all essential, and words fall into their places as pat as butter in a dish. Men and women of an older generation are etched with a delicate and unerring skill; scenes that are passing are portrayed with the humanness and the exactness of a Vermeer painting; the enduring conflicts of human emotions are drawn in the shadowy lights of Vandyke's art; while descriptions of sea and storm, in power and vengeance, call to mind the majesty of Herman Melville in *Moby Dick*.

There is no attempt to explain matters, but all through her books deep calls unto deep. A philosophy of life is not expressed, but implicit all through is the philosophy of the honest man and honest labour. 'He had said that she was one of the fighters of life—a non-finisher, a never-ender.' In each story the drama unfolds itself with calm deliberation, and presses on with unhasting tread amidst the tangled threads of human failings and virtues. A seeming sadness shrouds some of the pages, but it is rather the sombre brooding upon life; as the cloud-filled morning moves slowly on to the fulness of day.

We cannot accept the criticism that the novels are sentimental; they are too strong, too real, too ruthless to be sentimental. If they are salted with tears, they are leavened with truth and lightened with wholesome laughter. Here are the soil and soul of Westmorland—the marsh, the hills, the fields; and the simple folk made of the stuff of humanity. The virtues of honour and loyalty, bred in the bone, are the things that matter; and these are made to live with the skill of the artist commanded by a heart which loves all that is good. Here are books of imagination, good companions of the quiet hour.

II

Crump Folk Going Home centres around the struggles of Deborah de Lyndesay with the 'fierce fires of heritage' burning within her. With generations of ancestry behind her who have loved and served the home and lands of Crump with dog-like faithfulness, the girl lives her solitary life. Had she been a boy, the heritage of her father would have fallen into her hands; but she is a girl! 'Do people never think that a girl may feel these things too—suffer and burn to follow in her father's steps?' A twin soul, Christian de Lyndesay, weighted by the family curse, comes distantly at first to find his heart's home and hers in Crump at last; as Crump rooks fly home at the close of day. These 'fierce fires' of heritage burn through the pages of *The Lonely Plough*, and in the bones of Lancelot Lancaster, with his overpowering sense of duty to his weak master and his strong father. And the light of the fires throws its glow about the out-born spirit of Dandy Shaw, struggling with her Manchester girlhood within, until at last the flames lick round her and enfold her. Constance Holme comes of the stock of great stewards, and greatly has she paid her debt to her forbears in *The Lonely Plough*.

Once more is 'heritage' honoured and sanctified in *The Old Road From Spain*, with the legendary curse added that makes a tragedy of love; but keeps faithful to the lordship of race-feeling, as Luis Huddleson lies wrecked in the channel of the Wythe with outstretched arms 'as if to embrace and hold the English soil.' *The Splendid Fairing*, one of the books which contains the experiences of one day, shows the relentlessness of cherished hate. Relieved by many pages of the ways and words of country folk, the two figures that stand out are Sarah and Eliza Thorndyke, the two sisters-in-law who hate one another with undying hatred. The crack of doom is heard in the opening pages, and the final storm that lashes the sea into deadly fury is a fitting accompaniment to the fanatical hate that carries its own doom. Another book that is compressed within a day is *The Trumpet In The Dust*. Around the simple figure of a village charwoman, Constance Holme gathers the clacking gossip of village women. Above them all rises Ann Clapham in majesty. Having come at last to her Dream of Rest, the old and tired woman must begin again and work harder than ever. And she who had so trusted God to bring all things out fair and just must reconsider her faith. 'She had been so sure of the goodness of God, and, while she was most sure, her daughter had lain dead. Her heart had gone up to Him in great chants of praise, and yet He had known this waited for her on her very hearth.' But Ann Clapham, though sore wounded, was not vanquished. She could still work. 'Getting painfully on her knees, she began to scrub, and almost at once found happiness coming back to her as if by magic . . . the touch of her tools brought her peace.' *The Things Which Belong* is a book of one day. The conflict of the active and the passive temperament brings life frequently to the

verge of ruin for husband and wife. For a brief time the active temperament comes home triumphant, only to discover that age had made the bones old. And as always in Miss Holme's books, Mattie Kirby finds the gossamer web of things near, twining like strong arms about her from which she cannot get free. 'She told him, still shielded by her hands, how the house and the garden had caught at her unawares, rising up against her with armed memories which she had not known to possess the power to wound her.'

We may glean something of the writer's mind from these books. Her thoughts are rooted in a deep reverence for what is good and beautiful. The writer finds it impossible not to care for old-world tradition; she finds joy and power in it. That which has been tried and found true in the stored experience of the generations must be revered. Behind the visible universe there is a spirit of abiding power that keeps watch over the qualities of honesty and courage. It may clothe itself in the forms of humble folk who have the narrowness of their little corner of the earth, but the greatness is there of the true quality of life which obeys the principle of order that makes a great tradition. Here is the true historic sense: the sense of the timeless in the temporal. We find the writer alive to what is going on around her, even to the details of littleness; yet all is bathed in the light which makes the little things of life become great. This reverence creates its own charm. There is no need to be hurried or worried. The work of the day can be pursued in its own appropriate way in satisfied calm. Commonplace characters become elevated with a natural dignity that lifts them into nobility. Of the many jewelled qualities of this writer the pearl of sincerity is always to be found, for vanity is impossible; no false note may be struck, no false effort is discernible; for reverence rules in august authority. We may go further, and discern something of the writer's personality. A sentence of Mr. T. S. Eliot may be used as a key to open the door: 'The progress of an artist is a constant sacrifice, a continual extinction of personality.' In an age dominated by a coarse thought of personality, which may be no more than make as much of yourself as you can until your whole life shrieks, how refreshing it is to meet with a writer who has no shout or noise, whose personality has passed into the music of her art. Perhaps one correction may be permitted in Mr. Eliot's statement. Instead of the 'extinction' of personality, may not 'transmutation' be more correct? The personality of the artist, consecrated to his art, becomes transmuted into the truth and beauty seen and felt. Of this high quality is the art of Constance Holme. Here we light upon the twin-sister of reverence—humility. Reverence and humility are deep-cut channels in the soul of the artist to convey the mystery of the unseen to the visible world. Reverence and humility work, not by talent alone, but by talent consecrated to nobler ends than self. The reverence and humility of these books express the reverence and humility of the author. In books so clean and true, in work so sincere, we meet the heart

of the writer, and we make an enduring friend. The reward is given to the artist in her sacrifice of her personality to great ends, of communicating herself to her readers, and such reward suffices. Nothing that the noisy and strident can command may be compared to this enduring reward. It is essentially religious. It is the mediatorial reward of all vital souls purified by a great ideal, and willing to pay the price required to light other souls with the live coals from off the altar of the heart.

These are books to live. The life in them cannot be extinguished. There must be many discerning readers who will be glad to be introduced to them. Slowly they will be made known, and surely they will keep their place from generation to generation.

W. H. HADEN.

THE STONE CIRCLE OF MUSERA BEG

ON the Northern slope of Musera Beg in the Boggeragh Mountains, and overlooking the valley of the Blackwater a small stone circle with two outliers stand on the barren soil of the hill side a few yards from the old mountain road from Millstreet to the valley of the Lee. It stands conspicuously on the mountain side, perhaps 1,300 feet above sea level, where the absence of trees makes it visible from a distance of some miles as it is approached from the valley of the Blackwater. No local legends cluster round it, and the modern Irish countryman seems to be too fully occupied with politics or the lessons of history to pay attention to the beliefs or surmises of a distant antiquity.

The circle has received some attention from visitors, Vice-Admiral Boyle Somerville took careful bearings, apparently with the hope of establishing some connexion between its construction and astronomical facts. Borlase (*The Dolmens of Ireland*) alludes briefly to it and quotes Windele as suggesting that the circle was the meeting place of a Druidical Court. The theory is not so improbable as might be imagined, if the word religious is substituted for Druidical.

The circle, if one thus describes it, for the uprights are not arranged accurately on the circumference of a circle, consists of five uprights, four to five feet high, enclosing a level space ten feet in diameter in one direction, nine feet seven inches in another. Within a few yards on the west side of the uprights are the two outliers, one of fourteen feet prostrate and partly hidden by rough heather or coarse grass, the other is close by its companion and set at an angle of some 75°. Its length appears to be about thirteen feet six inches. All the stones are of the brown stone which caps the limestone of the district, and forms the usual rock immediately underlying the surface layer of pebbles, stones and sand on the Boggeragh Mountains.

There is no trace of a mound or ditch surrounding the circle, though at a distance of some fifty yards a well-marked mound follows the

natural slope of the hill side. It gives the impression of being a comparatively modern erection, possibly used as a boundary.

The site was carefully examined by Mr. L. S. Gogan, Deputy-Keeper of Irish Antiquities at the National Museum, in 1931, acting under a licence from the Office of Public Works. No sign of burial was apparent, but after removing the surface layer of pebbles, sand and heather, it was found that the interior of the circle was paved with flat stones forming a sort of crazy pavement. These were examined and carefully replaced, and still, 1935, remain free from weeds, or other growth.

The whole group of stones seems to imply that the circle with its crazy pavement was intended as a meeting place in which the chief ministers could stand dry shod whilst rites were carried on in honour of the meaning attached to the two uprights. It does not seem altogether visionary to imagine that these were idols and corresponded to the group of stones on the plain of Slecht, the chief of them being the idol Crom Cruaich adorned with gold and silver, which roused St. Patrick to wrathful indignation.

It is noticeable that according to Borlase the name of the chief stone at Mushera Beg was Dallan Crom na Thuskin. Dallan may be the equivalent of gallaun, an upright stone. The word Crom means *leaning*, and whilst the Slecht stone sloped towards the south, that at Mushera Beg slopes towards another point of the compass. It seems reasonable to assume that the latter stone was originally erected in a sloping position and not upright. The stone is roughly quadrangular, and the ridge along one face seems to be of natural formation. But on the north edge of the stone, and three or four feet from the ground is a curious notch, approximately hemispherical, seven inches in diameter at the middle plane, and three-and-a-half to five inches deep. Such notches are found in rocks of granitic type, as at Chagford, and are clearly natural, but one does not expect to find them in rocks of a sedimentary series.

If the notch is artificial, can it have been used as a receptacle for a lump of gold, or silver coated with gold? It might thus be an ornament for an idol. The stone Crom Cruaich is said to have been ornamented with silver and gold, and thus be distinguished from the plain stone uprights placed near it. In early days gold was fairly common in Ireland which in the Bronze Age was the 'El Dorado of Western Europe.' Even in recent years signs of gold ore have been found. The last authenticated case of the discovery of a gold nugget in Ireland occurred in 1795, but considerable excitement was caused in Dublin during the early part of 1935 by rumours of deposits of the precious metal in Co. Wicklow.

The worship of stones was carried on from remote ages till comparatively recent times. In the Old Testament period the worship persisted in Palestine for centuries in spite of the denunciations of prophets, and the action of kings and rulers. The Revised Version of the Old Testament with marginal references and notes shows that

the objects which roused indignation and forcible action were pillars, obelisks or wooden symbols of a goddess, not clumps of trees as might be suggested by a hasty reading of the Authorized Version.

During the Christian era Church Councils of the fifth, sixth and seventh centuries A.D. found it advisable to condemn publicly the cult of trees, springs and stones, and in 789 Charlemagne used his powerful influence to suppress the worship of stones. There would thus be nothing improbable in the worship of stones in this part of Ireland, which may have personified the Mother goddess 'whose worship was widespread in the Aegean, Gaul and Britain of the Early Bronze Age.'

All this district of Co. Cork is rich in marks of a prehistoric or historic past. The ordnance map shews four stone circles on the northern face of Musherá More, the peak adjoining Musherá Beg, whilst stone circles can be seen in the less hilly parts. These however, give the impression that they marked burial places, not centres for meetings. Fortunately modern precautions guard against inexperienced investigators.

ROBERT WEBB.

A CONTRIBUTIVE SOCIETY¹

MESSRS. ALLENSON have performed a public service of real value by putting on the market this new cheap edition of Professor Bellerby's great work.¹ Its importance can scarcely be exaggerated. How often we receive requests for advice from eager young students in whom a social conscience is struggling for birth, as to the books they will find most useful. In the past I have recommended to many, Tawney's *Acquisitive Society*. From henceforth I must say, Tawney's *Acquisitive Society*, and this book of Bellerby, *A Contributive Society*. It is a masterly survey of the present Order of Society, bold, original, experimental. The days are over, amongst progressive social students, when the present economic order is held to be inherently vile, the only way of dealing with it being to put it to a speedy and dishonourable death. They do not seek to whitewash the offensive parts of the present system, but the only parts they would destroy are those which are diseased and spreading contagion. To these they would grant no quarter. This school of sociologists has no abler member than Mr. J. R. Bellerby. His advocacy is based upon the principle—a principle which no thorough-going Marxist would accept—that the economic system, which is simply the conduct of individuals multiplied, must depend, first, on the character of the people, and secondly on their wider environment. The reactions have been unremitting between these two factors, character and environment, and their result is, through an inevitable process, the economic system. Mr. Bellerby believes that human nature can be

¹ *A Contributive Society*, by J. R. Bellerby. Allenson. First Cheap Edition. Cloth 6s., Paper 3s. 6d.

changed, and he looks to the change to result in a new motive. While finding in 'self-interest' the dominant motive, he does not conceive that this motive must always be dominant. Man is yet young, and Mr. Bellerby would seem to agree with Jeans that 'Looked at on the astronomical time-scale, humanity is at the very beginning of its existence—a new-born babe, with all the unexplored potentialities of babyhood.' Man will therefore outgrow War, and the energies squandered in War will be turned into constructive and educational development. 'Man is not man as yet.' The abolition of War, having freed powers for other and higher ends, the only other end remaining will be the perfection of society. He then proceeds to show, in this excellent and closely reasoned book, how human society may set upon the task of its own perfection.

Again and again does he return to his fundamental conception: the prevailing economic system's dependence upon the character of the individuals composing it. Commencing with the right of property, he shows how intense individualism has given place to a gradually increasing social consciousness, an appreciation of the stronger of their responsibility for the less fortunate. Nor is this book merely an essay in the inevitability of gradualness. He concludes with a brave attempt at hastening up the process. But he lays stress on the very evident fact that the development of the general outlook and character of the people has been the governing principle by which conditions have been modified. The economic system has developed and assumed its present form essentially because men are as they are.

Mr. Bellerby is here in line with the Methodist witness: for he will have nothing to do with those who minimize the effect of individual character on economic systems. To him the foundation truth—a truth which once seen becomes something of a platitude—is, that the economic system is *human in every part*. It is simply human character finding expression. I cannot forbear an illustration here. In my East Anglian days I had a friend in the scholastic profession who was for ever deriding *the system*. Everything in this world which was wrong he explained by 'the system.' Did a man get drunk? It was 'the system' that drove him to the drink. Did a man run away with another man's wife? It was 'the system.' Every evil under the sun was thus accounted for. I remember accompanying him on an excursion to fix up holiday apartments in a coast town. After trying to beat down five landladies he accepted the terms of the sixth. Upon my gently chiding him, he put it down to 'the system.' Mr. Bellerby will have none of this. He holds furthermore, that no change in the structure of the economic system should be attempted which goes *radically* beyond the powers of human character. Nor can I, writing as a professed Socialist quarrel with him here. I believe it to be the rock upon which many a well-intentioned experiment has foundered. Taking an illustration from the Russian experiment he reaches the conclusion—and who can doubt its validity—that Communism being a spiritual ideal, could only be made effective

through universal altruism. Some of us hold that it is a main function of the Church—a Church which in its inception attempted a Communistic experiment—to bring about that change in human character which would lead to such universal altruism.

But although he does not go to the extreme of attacking the system as though all in it were bad and anti-social, he proposes that it should be put in the dock and judged *by its ability to produce harmony*. Only those features of the system must be regarded as sound and useful which tend towards its harmonious working. But how often we have said that 'the system' is based upon *self-interest*. This is not denied. But then, is every manifestation of self-interest to be condemned? Is there not a legitimate self-interest? Here we are in the realm not only of Christian ethics but of psychology. Mr. Bellerby's analysis of 'self-interest' is one of the most valuable parts of the book. Shewing that all have 'consciousness of self' at an early age, he contends with skill, that the point of concern socially is, whether this innate self-interest develops into a moderate self-appreciation, or whether it is magnified into obsession. Here is the value and task of education. In a later section of the book many recent experiments in such education are reviewed.

Here are a few of his conclusions. It is only the excess of self-interest which injures. Thus, the ideal in society would be to allow this motive expression up to the point at which it yields the maximum good. Self-interest unrestrained, is directly responsible on consideration, *solely responsible*, for all forms of social unrest. While not holding with the out-of-date Socialist that all forms of private property are to be held as reprehensible, he finds a place for the institution of private property; but he shews, what is so patent to all, that numerous abuses arise out of the '*unrestricted*' ownership of private property. Here he reminds us of the view-point of R. H. Tawney, as set forth in *The Acquisitive Society*. The book might in fact be read as an addendum to Tawney. To say that in its way it is equally valuable, is high praise, but we say it unreservedly.

Mr. Bellerby has laid all social students under a deep debt. The book is lucid, bold, even revolutionary in parts: but well-balanced and essentially Christian. His greatest and most original contribution to the problem—the Organization of this Contributive Society—is fully dealt with in the last chapter of the book. Of that chapter *The Economist* speaks thus: 'That any social reformer should in these days seriously propose to practise the social faith that he preaches is sufficiently remarkable; that an economist of recognized standing should be afraid neither to practise nor to preach is an event that his colleagues cannot afford to ignore.' I must send my readers to the book to learn this secret. It only remains to add that seldom has such a book been put on the market so soon after its original publication, at the exceedingly low price of (paper covers) three shillings and sixpence.

PERCY S. CARDEN.

SIXTY YEARS AT KESWICK

SIXTY years ago the first Convention for the 'Promotion of Practical Holiness' met at Keswick on July 25, 1875. The invitation to attend was addressed to Christians of every section of the Church of God and was signed by Canon Harford Battersby, Vicar of St. John's, Keswick and Robert Wilson of Cockermouth, an influential member of the Society of Friends. The way had been prepared by 'Union Meetings for the Promotion of Scriptural Holiness' held at Oxford in August and September, 1874, and a larger Convention opened at Brighton on May 28, 1875. Mrs. Rundle Charles was greatly impressed at Brighton: 'I had never believed in any Saviour but a Saviour from sin. I never dreamed of any salvation but a salvation from sin. Yet now everything, every word of the Bible, every relationship of human life, everything in Nature—old familiar hymns, the Creeds, the services of the Church, the Holy Communion—glow, become translucent with new glory.' Canon Battersby had attended the meetings in Oxford and as Evan Hopkins described the difference between 'seeking' and 'resting' faith he said to himself: 'I *will* rest in Him, and I *did* rest in Him.' Eight years later, at the last Keswick Convention over which he presided, he dwelt on that experience: 'I got a revelation of Christ to my soul, so extraordinary, glorious, and precious that from that day it illuminated my life. I found He was *all* I wanted; I shall never forget it; the day and hour are present with me. How it humbled me, and yet what peace it brought.'

The first Convention at Keswick met under many difficulties. The weather was stormy, the tent collapsed and Pearsall Smith, who had promised to preside, had a return of his illness and was laid aside from active service. But all difficulties were surmounted. Hundreds came together from all parts of the country and before Canon Battersby died on July 23, 1883, the movement had begun to spread over the English-speaking world. Memorable testimonies to this world-wide influence were given at the Diamond Jubilee Convention of 1935 when 5,000-6,000 were present at Keswick. Canon Battersby's eldest son read a list of the foremost speakers of the sixty years which included such names as Webb-Peploe, Evan Hopkins, Handley C. G. Moule, Andrew Murray, Griffith Thomas, Stuart Holden, Eugene Stock, F. B. Meyer, Bishop Taylor Smith, John Brash, Darlow Sargeant, and Charles Inwood. It had been true to its witness throughout. Mr. J. M. Waite, the Chairman of 1935, rejoiced that 'Keswick to-day is as staunch in its faith in the Scriptures as being the Word of God, the Deity of Our Lord and Saviour Jesus Christ, and the Personality of the Holy Spirit, as it was sixty years ago. No human agency could have so guarded and kept the Movement on the old lines. Who has done it? The answer to this also must be "God".' *These Sixty Years*, by Walter B. Sloan, tells the story of the Convention in a half-crown volume, published by Pickering & Inglis, who also issue the annual report of Bible Studies and Addresses

(2s. 6d. and 4s.). Both volumes have many photographs. Dr. Graham Scroggie concentrated attention at the Diamond Jubilee on the Significance of the Convention and answered various criticisms. Keswick regarded spirituality as the key to the solution of our present-day problems. Its primary mission is to the Church and it has never sought to extend its operations at the expense of its experience. It 'stands to expound and exemplify the Christian life on the top level.' The Missionary Day is a great feature of every Convention and this year the addresses on spiritual work in Abyssinia, on pioneering in India and work in China, Burma, South America and the Moslem world bore witness to the zeal for Missions which is kindled and fanned at Keswick. Dr. Scroggie's Bible Readings on 1 Cor. xiii, as 'The Love Life,' closed with a beautiful incident told him by Samuel Chadwick of a noble deed of Frank Crossley's which lifted a crushing load from a client's shoulders, and made him say: 'I have seen the likeliest person to Jesus Christ.'

The Rev. W. Y. Fullerton, whose work brought him into association with many Christian people, told the Convention of 1930 that the truth preached so long at Keswick had filtered into the life of the Church. John Wesley felt that where his preachers 'strongly and explicitly declared' full Salvation, there the whole work of God prospered. On the last Sunday of his life he said: 'How necessary for every one to be on the right foundation!

I the chief of sinners am,
But Jesus died for me.

We must be justified by faith, and then go on to sanctification.'

Methodism has not always laid due emphasis on Wesley's teaching as to entire sanctification and Dr. Newton Flew's historical survey of *The Idea of Perfection in Christian Theology* should awaken new interest in this great Christian doctrine. All who labour 'to spread Scriptural holiness' over the world feel with Wesley that when 'we are justified, God gives us one talent; to those who use this He gives more. When we are sanctified, He gives as it were five talents.' Dangers arise when a second blessing is exalted above the holiness which flows from justifying faith. The reference to a service where Dr. Scroggie spoke on the Second Advent is discriminating. He 'dealt only with general truths, and avoided those details about which there is frequently considerable difference of opinion.'

It will interest Methodist readers to note the tribute to the Rev. Charles Inwood who gave thirty-six years of service to the Convention. The Irish Conference set him free for that world-wide ministry and bore its own testimony when he died in October, 1928: 'His remarkable ministry at Keswick, maintained in such spiritual power for so many years, and his world-wide advocacy of the Message associated with the Convention, which has led unnumbered people into the joyous liberty of the Sons of God, have endeared him to us all, and the members of the Council feel personally bereaved by his departure.'

JOHN TELFORD.

THE MADNESS OF WILLIAM COWPER

IN the opinion of many critics Cowper is the chief poet of the Evangelical Revival. Apart from the hymn-writers, particularly Charles Wesley, he is certainly outstanding. Unfortunately we see him against an inevitable background of insanity, and we pity his drooping form, wondering what strange catastrophe worked havoc with his life.

There have been many attempts to solve the problem. The less successful have maintained that he was a victim of heredity, but the most careful study of his ancestry yields only a flimsy foundation to such a contention. Some, in the most fashionable vein, have suggested that he paid the price of his own excesses, and that his madness was a natural consequence of his vicious life. It is an absurd statement contradicted by a mass of evidence, by his many years and by the fact that much of his best work was done when he was no longer young. To a similar school belongs the theory that he had some 'intimate deformity,' though this is based on a single phrase which must be strained to give it such a meaning.

The most serious explanations have centred upon his religious experience, and the influence of some of his pious friends. Amongst modern critics Mr. Hugh Fausset and Lord David Cecil have commanded the attention of all students of Cowper, but neither of them has succeeded in giving a completely satisfactory picture of the Evangelical Revival. The recent work of Gilbert Thomas¹ has certainly filled this gap. His book is the more interesting to readers of the *London Quarterly and Holborn Review* since it is dedicated to Mr. E. E. Kellett whose contributions have been so much appreciated.

In this latest study it is maintained that the Evangelical Revival was the supreme influence in Cowper's life. This has been admitted by other writers, but usually with some expression of regret. Methodism, in its early years, has been blamed for the tragic shadows that fell so thickly on his very gentle soul. This is neither a just nor informed criticism.

In the first place one must consider whether the affliction was insanity or melancholia. Sensitive by nature, saddened by the loss of his mother when he was six years old, bullied when he was at school and surrounded by depressing influences when he grew up,—these circumstances gave a trend to his whole life. Such a judgement has a measure of truth but the years of Cowper's youth were not without their gaiety, and one doubts whether any or all their experiences were sufficient to cause the madness that overtook him.

Whilst Goldwin Smith reminded us that 'his hypochondria took a religious form, but so did his recovery from hypochondria,' Hugh Fausset insists uncompromisingly that 'Evangelicalism was the sword which wounded him beyond the hope of healing.'

¹ *William Cowper*, Gilbert Thomas. (Ivor Nicholson & Watson, 15s.)

The great service Gilbert Thomas has done is in pointing out the radical difference between the two forms of Evangelicalism. The tragedy of Cowper's life was that he came under the direct influence of Calvinism instead of Arminianism. Nor, as Mr. Thomas says, would it be fair to blame John Newton for this, because he was by no means an extreme Calvinist. A considerable time before Cowper ever met the curate of Olney, he had been influenced by Martin Madan, his cousin. The latter had been persuaded by his fellow clubmen in London to go hear John Wesley, in order that he might entertain them by his caricature. When he rejoined them they asked whether he had 'taken the old Methodist off,' and were astounded when he replied: 'No, but he has taken me off.' He was one of Wesley's converts, but he became very shortly a confirmed Calvinist and developed extreme views.

Had Cowper met Wesley the result might have been very different. In those early years it so happened that his friends were not the kind who could challenge his natural melancholy and, with sympathetic understanding, force him to a new and joyous confidence. We agree emphatically with Mr. Thomas in the personality he would have chosen to administer the right stimulus in the right way. Perhaps John Wesley would *not* have understood him, for when he read the 'Task' he commended its workmanship but deplored its subject. It was difficult for Wesley to appreciate beauty in triviality, and Gilbert Thomas rightly says that 'he was something of an intellectual utilitarian.' John Fletcher, on the other hand, would have understood him better. With his own sweet humanity and whimsical appreciation of life, he would have met Cowper's worst depression with manly sympathy but also with healthy, invincible, challenging hope.

If you would understand Cowper—and his personality is intriguing—you must not be content with reading his best poetry but also his worst. It is ridiculous to reckon him as a profound theologian, and you will not find consistency in his verses. There are moments when his Calvinism is shaken to the foundations. As Mr. Thomas shrewdly says: 'Cowper while theoretically denying the Arminian position, constantly shifted to it when his heart won the victory over his head.' This, however, was never a permanent condition and, unfortunately, he lacked a guide who could lead him to the synthesis wherein he might have found peace.

It is quite true to say: 'He was not a potentially creative poet whom Evangelicalism destroyed. He was a critic whom Evangelicalism moved to song and sometimes lifted above himself.' At the same time the Calvinism accepted by some of his most intimate associates was fatal to a nature so hyper-sensitive and so modest.

It was natural, however, that he should have been affected by the grimmer theory, for he was a gentleman of the eighteenth century, and more than one critic thinks this to be of considerable importance. The Calvinists were slower to separate themselves from the Established Church, and to agree to be accounted dissenters.

If, as Mr. Thomas suggests, his insanity was of a manic-depressive type, not to be explained on either psychological grounds or in psychogenetic terms, it seems obvious that one form of Evangelicalism was in a measure responsible. 'Calvinism intensified (though it did not cause) his morbidity; Arminianism warmed his heart.'

There will doubtless be some who will disagree with Mr. Thomas's claim that Calvinism is essentially a system based on logic. Others might object to his claim that Cowper knew a deep peace though 'an hereditary mental taint often kept the subconscious from being consciously realized.'

Nevertheless he has given us an original and challenging study, and has succeeded in presenting the real Cowper against a clearly defined background. There will be few who read the book who will not go back to Cowper with a new interest, and there will be many who will be enlightened as to the widely differing expressions of religious experience in the Evangelical Revival.

THE EDITOR.

Editorial Comments

In beginning my new task I am conscious of debts too heavy to discharge. Only the happy recollection that I may number my distinguished predecessors amongst my personal friends gives me courage to proceed in spite of such insolvency.

The great traditions established by the Rev. John Telford and Dr. Peake were worthily maintained, and it is a consolation to know that Dr. Wardle and the Rev. B. Aquila Barber are amongst my willing counsellors. I write this personal note to all you who read it that you may know I shall welcome your co-operation and friendly wisdom also.

Whilst it would ill become me to attempt sudden and revolutionary changes, there is nothing rigid in our policy. Many of the features which gave pleasure yesterday are retained to-day since their continued usefulness is apparent. On the other hand there may be things lacking which would add to the efficient service of this Review. If you have any suggestion to make I shall always be glad to consider it.

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Until 1932 it was customary for 'Hartley Clubs' and other study circles to communicate their more interesting findings and discussions to the *Holborn Review*. There was a central clearing-house to which such notes were sent so that they might be suitably presented for publication. It is felt that this inter-communication between clubs and literary or theological study-circles of this kind would be appreciated. Acting on this belief we have secured the services of the Rev. W. E. Farndale to serve as the agent through whom suitable material might be sent for presentation to our readers. We should value the co-operation of such circles. Your discussions would reach a larger public and you would share your privileges with the rest. If you would like to avail yourselves of this offer, will you communicate with the Rev. W. E. Farndale, 10 Mainwaring Road, Lincoln?

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ATHEISM AND REVOLUTION.

Some of the problems of modern Europe drive one back to the later years of the eighteenth century to find parallels. Amongst the strange assembly of philosophers are many whose political attitudes force them into opposition to the State Church. Unfortunately they hasten to assume that they must be destructive of Christianity. Such a man was Paulus Thiry d'Holbach, sometimes called 'a citizen of the world.'

Mr. Wickwar has given us a critical study of 'a dogmatic atheist' and his life is described as 'a prelude to the French Revolution.' Baron d'Holbach has been fortunate in having a painstaking biographer, who has done his best to make out a good case for this

rather unsatisfactory prophet. He is presented as a citizen of the world because he was born in Germany, lived in Belgium, went to college in Holland and passed his working life in France. I have known men who have dwelt in as many continents and yet remained parochial,—however let us grant that he has some interest for the internationalist. There can be no question as to the good work done by Mr. Wickwar in presenting this study to English readers. It is well that we should see the kind of figure this 'militant atheist' cuts in the somewhat abnormal world in which he lived. He is, says this author, a citizen of the world, an encyclopedist, an atheist,—and a moralist. 'In short, he denounced religion, preached materialism, and attacked absolutism, because he wanted to convince men of the need for revolutionizing life by inspiring it with a truly human purpose: the life and happiness of the greatest number!'

As is usually the case with men who adopt such a programme, he began with a completely false definition of Christianity. Whatever may be said about its exponents, at certain carefully chosen epochs, it is a very stupid and elementary mistake to condemn the faith as a whole, because of some bad examples of its application. Indeed, it is difficult to take d'Holbach seriously when he says: 'Everything in Christianity, sins included, turns to the profit of the priest' or again: 'God is a word synonymous with *priest*; the factotum of theologians. . . . The substitution of the word *priests* for that of God makes theology the simplest of sciences.' One begins to feel rather sorry for this 'militant atheist' who does not really get to the heart of his problem at all. He would have been very interested in Christianity, if he had ever discovered what it really was!

It would not be difficult to criticize his philosophy. If you read this book you will ask yourself at once, what was the constructive value of his philosophical work? Sixty years after his death he was described as 'an eminent mineralogist' and as translator! Perhaps his most interesting contribution was his attempt to establish morality as an obligation to man rather than to God. He was greatly indebted to Locke, Toland and Hume, and tinged his utilitarianism with a certain morality. We are not convinced that even this latest and in many ways admirable study, has revealed any permanent value in his philosophy.

The book is well annotated, and will serve as an excellent introduction to those who are considering the probable connexion between atheism and revolution. Beyond that I doubt whether either the dogmatic atheism or the utilitarian philosophy of d'Holbach has survived the man!

Baron d'Holbach—W. H. Wickwar.—(George Allen & Unwin, Ltd. 7s. 6d.)

ART AND THE BIBLE.

There is a quality about the drama of Job, which has defied many artists, and many commentators. It is an epic that remains unique

in the literature of the world. It is not an apology for God's dealing with man, nor is it a psychological experiment and analysis. In a very short but delightful introduction to a new publication by the Cambridge University Press, Dr. Nairne describes it as 'the story of the conversion of a soul, to be read with anxious expectation of the issue and that sympathy which man's natural yearning for God provokes.' This is a magnificent approach, and the plan of including the profoundly moving engravings of William Blake gives the book a charm and distinction which make it as nearly worthy of the subject as seems humanly possible.

If it be difficult to illustrate 'Job,' it is still more daring to attempt to describe the Sermon on the Mount in a series of pictures. Last year Mr. Horace J. Knowles gave us some very beautiful drawings in 'For a Little Child Like Me.' He created a sense of shame in some who carelessly condemned all modern art. To the great joy of many he has now, attempted to comment on the Sermon on the Mount through the medium of his splendid craftsmanship. The book is a simple and beautifully printed text but the drawings probe the depths of spiritual experience. They are as illuminating as any commentary, and more provocative of self-examination and consecration than many sermons.

The Book of Job—Edward A. Nairne, D.D.—(Cambridge University Press. 4s. 6d.)

The Sermon on the Mount—Drawings by Horace J. Knowles.—(Ivor Nicholson & Watson. 3s. 6d.)

THE FIRST COMPLETE ENGLISH BIBLE, 1535.

In commemoration of the four-hundredth anniversary of the publication, an exhibition illustrating the history of the transmission of the Bible, has been held at the John Rylands Library, Manchester. There will be many unable to see the documents who will value the remarkable catalogue which has been issued. A clear and informative sketch has been written by Dr. Henry Duppy, the Librarian, who avoids technical phraseology, but gives a comprehensive account of the development of the texts from the earliest extant to the Revised Version. It is an excellent résumé of modern findings. The remainder of the book is an interesting descriptive catalogue of the documents exhibited. The whole volume is beautifully printed, and well illustrated with twenty-two facsimiles. It is a permanent commemoration of the publication of Coverdale's Bible, in October, 1535.

Transmission of the Bible—John Rylands Library.—Coverdale Commemorative Exhibition, 1935—(Manchester University Press. 1s. 6d.)

WAR-TIME MEMORIES.

The present generation has ceased to look upon the Kaiser as a bogey to be feared or even as a man to be reviled. It scarcely knows of him. No one can understand European history during the past

forty years without including the personality of the Emperor Wilhelm II of Germany. Since the last days of the Great War he has lived in the retirement of Doorn and the people of Europe have drowsed into forgetfulness of the part he once played in their affairs.

It is valuable to hear an account from one who still visits him. An English General, with a long experience of foreign embassies and European statesmen, has written a most interesting and intimate account of this remarkable man. In almost conversational style he tells a number of good stories and quite fearlessly presents a much more attractive picture than most Englishmen would expect.

He maintains vigorously that the Kaiser did not want war. We are reminded that at present he is living in voluntary exile. At one time the stage is crowded with imposing figures, and at another General Waters is giving us the interesting gossip of the circles which he knows so well. This is a pleasant book to read, and many of its statements are sufficiently provocative to make us revise our opinions or suspect our final judgement in the light of new evidence. It is a sincere portrait, and one reads more slowly as one comes to a discussion of the religious outlook of the ex-Emperor and to the description of family prayers which he conducts every day in the modest house at Doorn.

There is another kind of soldier, whose whole career is in many ways reminiscent of General Gordon. Even the most extreme pacifist would do well to read the biography of Plumer. It is the story of a man who was greatly beloved, because of his simplicity, his courage, and his faith. 'He was of the same make-up as Gordon—the same simplicity and sincerity—the same in his love for humanity—the same in his humility—in his gentleness and in his unbending strength of will when once he was convinced where his duty lay.' When Plumer spoke at the dedication of the Menin Gate a lighthouseman in Dorset heard the broadcast. He said that his words forced him to his knees in prayer. Bishop Gwynne describes him as 'the reconciler who after the War won the confidence of those same enemies.'

The story of his campaigns, and of that overtime so gladly undertaken in Malta and Palestine is told, as it should be, by a soldier. General Sir Charles Harington has written a fitting tribute to his comrade. The crispness of the phrasing and at times the affectionate words give us the picture as no mere *littérateur* could have painted it. It is a soldier's story of his friend. It seems to sum up his character in one sentence: 'He steered only one course—life, and that was dead straight.'

Potsdam and Doorn—Brig.-Gen. W. H. H. Waters, G.M.G., C.V.O.—(John Murray. 7s. 6d.)

Plumer of Messines—Gen. Sir Charles Harington, G.C.B., G.B.E.—(John Murray. 12s. 6d.)

THE WAY OF PEACE.

Our traditional insularity tends to make us suspicious of European history! We have so often associated outstanding figures in other

nations with war. It is refreshing to be reminded of peace-makers in other lands.

In *Victories of Peace* we have a little book with a big message. It challenges war in the secret places of the heart. Its argument is simple and unanswerable. . . .

One may read it superficially, and say here are but a few examples of altruistic living. Even so, the stories are new, and to preachers and teachers who are tempted to fall back on a few very familiar heroes for their illustrations, it will be welcome.

But it has a bigger message than this call to altruism. By the simple expedient of showing half a dozen lives lived on a logical basis, it proclaims 'Tutti fratelli'—all men are brothers.

One can believe this when one sees it built upon the foundation of a common parentage. These stories should be told with a recurring preface, 'Our Father who art in heaven . . . Thy kingdom come.'

Victories of Peace—D. M. Gill and A. M. Pullen.—(S.C.M.P. 2s. 6d.)

A GERMAN IDYLL.

It is not often that one feels inclined to be grateful for a book whose last pages end in surrender and suicide. The wave of pessimism which has swept over so much European literature is depressing enough, but there are exceptions.

The German botanist, Reinhold Muschler, wrote a little book published in 1934, and now translated into English under the title, *One Unknown*. The original edition ran to more than 100,000 copies in Germany, and the secret of its success is not in any form of pessimism.

The story is based on the smiling face of the famous death mask, L'Inconnue de la Seine. It is told in eighty slender pages, but it is told by a master. The delicacy of phrasing, the remorseless reserve, and the generous sincerity of the book captivate you. The simplicity of the peasant girl dreaming of Paris, the poignant description of loneliness, the transfiguring love for the English milord, the terrible battle between Self and Love in its infinite unselfishness—these things bring us to a climax of renunciation which is magnificent. You solve the secret of the smile on L'Inconnue de la Seine, and you do not stand checking her last action by a text-book of ethics.

'Stars shone on the surface of the water; or was it night flowers that glimmered in her way? . . . She did not feel the dark water as it closed over her head. . . . When they found her she was still smiling.'

This book is a little masterpiece of unselfish, human love.

One Unknown—Reinhold Conrad Muschler.—(Putnam. 3s. 6d.)

KAGAWA'S POEMS.

Environment has been blamed for many things, but it is not often accused of making poetry. Put a child in a slum, surround him with most of the hideous diseases known to mankind, let all the sounds

and sights and smells conspire to afflict his senses, and then let his hunger and poverty match his circumstance—one would scarcely expect to hear him singing as he grew to man's estate.

Kagawa has commanded the attention of the civilized world by his scholarship, his statesmanship and his efforts at social reformation, but he is essentially an evangelist and the real evangelist is generally a singer.

In the book of poems, *Songs of the Slums*, he gives us a sharply-etched picture of the agony of the dwellers in whose midst he lived, and for whom he chooses to give his life. The poems were written some years ago, and though they lose something in translation, perhaps, they are a moving record, not only of the conditions prevailing, but of a strong man's reaction.

He beats his hands against the bars; he struggles to sufficient freedom to save little bodies from unearned blows; he catches gleams of what might be. Sometimes he is overwhelmed.

The fault is mine
I cannot pray
In this dark place. . . .

Sometimes he struggles to create.

I fain would be a sculptor of the soul,
Making each strong line fine, . . .
Each feature faultless.

But you must read the collection, yourself, to catch the personal anguish, and understand the slow development of faith. Nowhere will you read despair, but if you listen you will hear a challenge.

Songs of the Slums—Toyohiko Kagawa.—(S.C.M.P. 2s. 6d.)

CHRISTIANITY AND COMMUNISM.

Only courageous thinkers like Stanley Jones or Professor MacMurray can venture on sharp definition of the relation between Christianity and Communism. In his recent book, *Creative Society*, Professor MacMurray makes it clear that there are many things in the theory of Communism which are Christian in origin. Partly for that very reason 'the Communist is professedly atheist. . . . He believes that a real human society can never be achieved until religion has been blotted out of human consciousness.' In a careful survey, Professor MacMurray declares that 'the rejection of God and of religion makes the Communistic understanding of human reality dim and limited.' At the same time he maintains that there is much in the Communist belief which a true Christian must desire. Unfortunately, the Communist himself judges the nature of God from the pseudo-Christianity which he sees in so many places. He is not far from the Kingdom, and perhaps it is the merely nominal Christian who is shutting him out. These are hard words, but they send one to an anxious examination of one's own attitude. True Christianity would be a corrective *and* a fulfilment of Communism! In a trenchant criticism of false expressions of the Christian faith he concludes that

the Christian's immediate duty is to attack all that is unreal in religion, 'even though it should cleave organized Christianity in two and destroy all its existing forms.' These are strong words, but they are backed by a clearly-reasoned and justly-balanced statement of the whole case.

Creative Society—Professor John MacMurray.—(S.C.M.P. 5s.)

A HOLBORN CHRONICLE

The motives for research are many, but I have recently come across a foreword to a book which is as charming as the book itself is readable. 'What follows has been written because of a wish to do justice to a lady long dead and posthumously maligned. If, thereby, the shadow is lifted that has lain so long on her memory, time and research spent on the task will be well repaid.'

Lovers of London will be intrigued by the reproduction of a map of Holborn in 1593. The very names are quaint,—Fancshurche, Holbourne Conduit, St. Dunshous and Chauncery Lane. The description of Lady Elizabeth Hatton as the Lady of Bleeding Heart Yard sets one agog. Who was she? Where did she live? Her name is perpetuated in Hatton Garden, and her home was near Ely Place and Holborn Viaduct. Readers of the *Ingoldsby Legends* will remember the story of the lady who sold herself to the Devil, and having received his gifts, paid her account. She was suddenly whipped up from a party at Hatton House, Holborn, and all that remained was 'her bleeding heart in the pump yard outside.'

The legend would not hurt her reputation but she has suffered more seriously from careless historians. Her father was the famous Lord Burghley and her first husband was the nephew of Chancellor Hatton who died when she was only twenty years of age. Her second marriage was unhappy. Sir Edward Coke had some fine qualities, but patience and evenness of temper were not among them. Her property included Corfe Castle and the Isle of Purbeck which Coke immediately considered as his own. The rest of the unfortunate lady's life was a welter of law-suits and endless intrigue. A great many of her troubles were the result of the forced marriage of her daughter Frances to Sir John Villiers who became insane. She fought hard to retain the property for her daughter in spite of the insistent demands of the Buckingham family. Though she was in many ways a strong personality and a confirmed Roundhead, that did not prevent her from being the slave of superstition. The Bishop of Ely was another of her antagonists in the law courts.

It is always unfortunate to base one's estimate of character on the account of an enemy, and most of the judgements on Lady Elizabeth Hatton have been influenced by Coke's accounts. The writer of *The Lady of Bleeding Heart Yard* has given us a friendly picture. If she is inclined to interpret some of the evidence very charitably one feels that Lady Elizabeth deserved it to offset her husband's animosity. This fact, in itself, suggests the virility of the book. It is a piece of

research which has scattered some of the dust and made the rest live. Lady Elizabeth has at least had a show!

The Lady of Bleeding Heart Yard—Laura Norsworthy.—(John Murray. 10s. 6d.)

THE CHIMNEY CORNER.

It was never easy to sit still under shell fire, yet one man went to Amiens Cathedral during a bombardment. 'I ensconced myself in the stall . . . and fell into a reverie—a day dream.' Shells burst about him, but he was seeing a vision of friendship which transfigured him. Presently he began to build a cathedral himself. Its corner-stone was Love, and it was made of the souls of his friends. The man was Alexander Irvine and he has written of his dream in his new book, *My Cathedral*.

* * * * *

You will remember him always, by his masterpiece, *My Lady of the Chimney Corner*. There have not been many books which have made me long to begin to read them again as a new discovery. The simple pathos and the continuous courage of that home whose queen was enthroned in the smoke of the fireside left me saddened because its author had made an end of his tale. By great good fortune it has been possible to secure two more chapters about those heroic folk in the circle of Irvine's friends. In the January number of the *Methodist Magazine*, the first of these two new stories is published. If you enjoyed 'My Lady' you will be grateful for the new chapter, 'Ordeal by Prayer.'

My Cathedral—Alexander Irvine.—(Quota Press. 2s. 6d.)

Ordeal by Prayer—Alexander Irvine.—(*Methodist Magazine*, January. Sixpence.)

LESLIE F. CHURCH.

Recent Literature

THEOLOGY AND APOLOGETICS

Studies in the Book of Ezekiel. By the Rev. John Battersby Harford, D.D. (Cambridge University Press. 7s. 6d. net.)

Until thirty years ago there was no Ezekiel problem at all; now everything is a problem, author, date, and place of origin. Previously scholars were agreed that 'no critical question arises in connexion with the authorship,' that Ezekiel was 'the priest in the prophet's mantle,' and the 'link between the prophets and the law.' The number of duplications in the book had been explained by Kreutschmar (1900) as due to two rescensions, both from the prophet's own hand, and by Jahn (1905) as marginal comments by pious scribes which in course of time found their way into the text. Hermann (*Ezechiel-Studien*, 1908) broke away so far as to conceive of the book as a collection of sermon notes, compiled and arranged by Ezekiel himself in his old age, but added to by later writers. It is this latter point which is of importance, because, though Ezekiel himself remains a Babylonian prophet, the book is brought into line with the three other collections of prophecies, Isaiah, Jeremiah, and the Twelve. Hermann followed the same line of discussion in his *Commentary* published in Sellin's excellent series in 1924. In this same year, however, the whole aspect was changed by Hölcher (*Hesekiel, der Dichter und das Buch*), who disposed of the charge against Ezekiel of diffuseness and the commonplace, but in the process almost entirely disposed of Ezekiel himself. Hölcher worked from the conviction, as Duhm in respect of Jeremiah, that the prophets of the early sixth century were always and entirely poets. By removing a number of glosses and later additions, he rescued some comparatively few poems for the prophet himself, whilst he regarded the rest of the first thirty-nine chapters as being at least a century later. The last nine chapters are, as almost everyone would agree to-day, a complicated structure of gradual compilation. But more revolutionary theories were yet to come. In 1930 Torrey (*Pseudo-Ezekiel and the Original Prophecy*) maintained that the date of the book is actually the third century B.C., but that an anonymous writer adopted the attitude and circumstances of a prophet of the time of the early seventh-century king Manasseh. The book as we have it now, however, is not the book as it left this anonymous author's hand, for a generation later it was revised by the editor who gave to the whole book a Babylonian and exilic setting. Torrey here brings the book into line with his general theory of Jewish history. He has sought for a generation to establish

his view that there was never any Babylonian Exile at all, but that it was an invention of the third-century Jews of Southern Palestine as a counter-blast against the claims of the Samaritans that they of the North preserved the true and ancient traditions. The reply was that when Jerusalem was destroyed a nucleus was transported to Babylon; they preserved the traditions, and brought them back again after some seventy years. For those who do not accept Torrey's theory, his important contributions are firstly, the references to Manasseh, and secondly, his suggestion that the prophecies, of whatever age, are essentially Palestinian in origin. These two points received additional emphasis when in 1931 James Smith published entirely independently, *The Book of the Prophet Ezekiel, a new Interpretation*. The prophecies actually belong to Manasseh's time, and they were spoken in Palestine. More importantly, Ezekiel was a Northern prophet, and the exiles he was addressing were Israelite exiles, carried away in the eighth century by the Assyrians. In 1932, Hertrich (*Ezechielprobleme*) followed Hölcher for the most part, but with this difference that Ezekiel himself is entirely Palestinian, a contemporary of Jeremiah, and that the Babylonian elements are due to the general redaction which we have learned to associate with the Exile.

Canon Harford has picked his way through this maze of conflicting theory with consummate care and painstaking attention to detail. His book, after the first four or five chapters, requires a knowledge of Hebrew, for some of the discussions are technical in the extreme. After a general account of the alarms and excursions of the last thirty-five years, Canon Harford criticizes the theories of Torrey and Smith. His own view approximates to that of Heinrich, though he allows more to the original prophet. The last nine chapters belong to the Babylonian editor. The latter half of the book is composed of two Excursuses, one on the phrase 'The House of Israel,' and the other on the use of the Divine Names in Ezekiel, following work by Hermann in 1913. The second is very technical and detailed, and must have involved a tremendous amount of most careful scrutiny. We wonder whether the result has justified the labour. The first excursus is the more interesting and the more useful. This study is essential to the book, since it is the author's main answer to Dr. James Smith. Smith maintained that 'the house of Israel' means Israel. Canon Harford follows Hermann in holding that in Ezekiel 'house of Israel' means 'people of Judah.' Our opinion, confirmed rather than otherwise after studying the details given here, is that 'house of Israel' means Israel originally and chiefly, but that it can also be used to refer to the whole people when ideally united, but never to Judah as distinct from Israel. We feel that the fact of the Northern element in the book remains unshaken, nor is there anything to prevent the original Ezekiel being regarded as a Palestinian prophet of the early sixth century who inveighs against both North and South. For our part, we are firmly convinced that there is much

more to be said than hitherto concerning the North, if only because scholars keep returning to it, whether writing of Deuteronomy, the Psalter, or Ezekiel. We recommend Canon Harford's book to the careful scrutiny of Hebrew scholars; apart from Dr. Smith's book, it is the only volume on these problems published in this country.

NORMAN H. SNAITH.

The Christianity of Ignatius of Antioch. By C. C. Richardson, D.D. (Milford. 10s. net.)

A study of the Epistles of Ignatius which excludes from the discussion the question of the rise of Episcopacy is very much like *Hamlet* without the ghost. None the less, this is the task which Dr. C. C. Richardson, of Union Theological Seminary, New York, has successfully accomplished in his scholarly work, *The Christianity of Ignatius of Antioch*. Dr. Richardson points out that, while so much has been written about the genuineness and ecclesiastical importance of the Ignatian Epistles, 'no single book in English has been devoted to the problem of the religion of Ignatius.' He seeks to repair this omission in the conviction that Ignatius 'was the first Christian after Paul to reveal himself intimately and utterly to his readers,' and that he has given to us in his Epistles 'one of the most vivid pictures that we possess of the popular religion of the early Church.' 'Few men have stated so briefly and realistically what Christ meant to them; how absolute devotion to Him and the closest imitation of His life, even of His passion, are the central core of Christianity' (p. 6). The Introduction is followed by valuable studies of the place given in the Epistles to Faith, Agape, Life, Unity, God, Spirit, Heresy, and the Eucharist. The relationships between Ignatius and Paul and John are also carefully examined. 'To Ignatius,' Dr. Richardson says, 'Paul was a great hero of the faith in whose footsteps he was striving to follow,' yet at the same time he recognizes that Ignatius 'never really penetrated to the roots of Pauline thinking, although he shared much of the depth and the fervour of his religious life under the control of Christ' (p. 67). The writer's attitude to the vexed question of the relationship between Ignatius and John is cautious; he is not prepared to go further than the admission that 'it does not seem impossible that he has here Johannine passages in mind' (p. 75). He doubts whether the evidence at our disposal is sufficient to enable us to give a final and conclusive judgement. Two valuable Appendices follow on the heresies against which Ignatius wrote, and the interesting suggestion is made that the Bishop was confronted by two heresies, Docetism, and a 'Judaism' which included insistence on certain Sabbatical rites, belief in Jewish fables, and a rigid interpretation of the Old Testament. Interesting and valuable observations are made all the way through this painstaking investigation. Thus, Dr. Richardson points out that in early Christian literature "'Agape" far more often expresses an attitude of believers

to believers, than the relation of man to Christ or God' (p. 17). He also observes that, in relation to the Cross, Ignatius is far more a disciple of Paul than of John. 'Christ's death, which is seldom directly related to the theme of salvation in the Fourth Gospel, becomes for Ignatius the very centre of his religious thinking' (p. 25). This book fills a gap in our knowledge of Ignatius and is a valuable contribution to the study of early Christian theology. But it is as a study of early second-century religion, and of the religion of Ignatius in particular, that it derives its special interest and value, and we feel bound to express our gratitude to the author. The book is beautifully printed and is well provided with Indices and with Notes on the seven Epistles.

VINCENT TAYLOR.

The Idea of Salvation in the World Religions. By J. W. Parker. (Macmillan. 6s.)

Mr. Parker has written an interesting and instructive book. It will be particularly useful as a guide to the study of comparative religions and the literature relating thereto, for while the book is not exhaustive it contains carefully selected information. In a happy introduction the author reminds us that the religious instinct is native and universal; God's revelation is progressive and finds its fullest expression in Christ, the primitive religions are broken lights, He is the effulgence of the Eternal Glory. Religion claims to answer the question, what shall a man do to be saved? claims to fit the whole man to the whole of his environment, temporal and eternal and the story of religion is the story of this progressive endeavour finding its completion in Christ. The book will be useful to the layman and the pedagogue will find much to challenge his attention. There are informing chapters on; The dread of evil powers, The meaning of release, Freedom from sin, The way of life, and The Incarnate God. Perhaps it would have strengthened the appeal of the early part of the book, which deals with the pressure of material wants, if some reference had been made to the religious life of Egypt, where, as Dr. E. Smith and others have pointed out, the life of the worshipper was so largely bound up in the preservation of the body. But the writer is to be congratulated on making such a comprehensive survey in such a comparatively small compass.

DAVID COOKE.

The Letter of Aristeas. By H. G. Meecham, M.A., Ph.D. (Manchester University Press. 12s. 6d.)

The Epistle of Aristeas, as is well-known, purports to be written by an officer of the court of Ptolemy Philadelphus to his brother, giving an account of the circumstances which led to the composition of the Septuagint, or Greek translation of the Old Testament. The book is really a piece of Jewish propaganda written by a Jew of Alexandria,

and is of great value for the study of extra-Palestinian Judaism about a century before the Christian era. The Greek text was edited by Paul Wendland in a small volume which contained many valuable linguistic notes. The late Dr. St. John Thackeray edited a Greek text which was printed in Professor Swete's *Introduction to the Old Testament in Greek*, and also provided an English translation for the S.P.C.K. series, 'Translations of Early Documents.' The late Dr. H. T. Andrews also gave an English translation and useful introduction and notes in the second volume of R. H. Charles's famous *Oxford Apocrypha*. But up till now we have been without an English edition of the Greek text of Aristeas, with a complete commentary. Dr. H. G. Meecham has supplied the want. Six years ago he presented a thesis for the Ph.D. degree at Manchester University, which the examiners recognized to be so far above the standard of work usually submitted for that purpose that they urged him to publish the treatise in the interests of Biblical and Hellenistic scholarship. Three years ago the first part appeared as the Hartley Lecture, under the misleading title, *The Oldest Version of the Bible* (Holborn Press). It was actually an English translation of the *Epistle of Aristeas*, with a very full introduction, discussing the historical, literary and didactic problems of the book. This is now followed by a handsome volume from the Manchester University Press (12s. 6d.), *The Letter of Aristeas*. It contains Thackeray's edition of the Greek text, with a masterly study of the grammar and vocabulary of the Epistle, and a commentary, chiefly lexical. Henceforth Dr. Meecham's name will be inseparably associated with the Epistle of Aristeas. No student of the Septuagint or of Hellenistic Greek will want to be without this handsomely printed work, which represents long years of scholarly devotion to this field of study. It will rightly claim a place in the library of every theological College in the English-speaking world.

A Methodist reviewer may be pardoned for feeling pride in the thought that it is a Methodist minister who has made this notable contribution to the literature of Hellenistic studies, thus carrying on the great tradition which he inherited from his old teacher in the University of Manchester, Professor James Moulton. Hartley Victoria College may well rejoice that the youngest member of her staff has established so secure a reputation among the foremost scholars in his own department of learning. Dr. Meecham has mastered all the books and articles in learned periodicals in English, French and German, which deal with Aristeas; he is thoroughly abreast with all the latest studies in the language of the Greek *Koine*; and he has brought all this knowledge to bear upon this one Greek work with such completeness that his Hartley Lecture and the noble volume just issued by the Manchester University Press may be said together to constitute the *editio princeps* of the Letter of Aristeas.

W. F. HOWARD.

The Sources of the Second Gospel. By A. T. Cadoux, D.D.
(James Clarke & Co., Ltd. 6s.)

Since the time when the Liberal-Christian scholars attempted to write the Life of Jesus on the basis of Mark's Gospel there has been a strong reaction against giving much historical value to the Marcan outline of the ministry of our Lord. The Formgeschichtliche school claims that except for the Passion narrative the rest of the Gospel is a composition of different small units, anecdotes and sayings which the author has put together as he could. But these conclusions are not unchallenged and the trustworthiness of Mark's record is not without defenders. Dr. A. T. Cadoux in *The Sources of the Second Gospel* finds the weakness of the Formgeschichtliche position in that its advocates cannot explain why there are in Mark's narrative so many redundancies and doublets, why, for example, in the middle of the Gospel there are two similar series of events as is generally recognized to-day (in chapters vi to viii). The explanation is according to Dr. Cadoux that the author of the Gospel had three written sources which he is harmonizing into one narrative. The first source was Palestinian in origin, probably written in Aramaic, and may be connected with Peter. Its interests are 'the importance of preaching and teaching as compared with miracle; Jesus' care for and fellowship with the common people, and especially his conflict with the religious authorities.' The most obvious interest of the second source is in miracles. This document is pro-Jewish and seems to have been written for the Jesus of the Dispersion. Perhaps John Mark was the author. The third source is Gentile in sympathy, and is likely to be the Gospel connected with the work of Paul. It was written perhaps at Antioch about A.D. 50. Dr. Cadoux claims that the importance of these results, if they can be proved, is that these sources were independent accounts written within a few years of our Lord's death on the Cross, which agree in the order of events, and which supplement each other without contradiction. Therefore they support the historical trustworthiness of the Gospel as we read it. Dr. Cadoux has stated his hypothesis—for it cannot be claimed to be more than that—clearly and persuasively, and it deserves very careful consideration. If it is true the inferences to be drawn from it are of far-reaching significance.

F. BERTRAM CLOGG.

Gospel Criticism and Christology. By Martin Dibelius, Ph.D.,
D.Th. (Ivor Nicholson & Watson. 4s. 6d.)

Sixteen years ago Dr. Martin Dibelius of Heidelberg published his first book on Formgeschichte. That book much enlarged was translated into English and published last year under the title, *From Tradition to Gospel*, and English readers have in it a first-hand account of the principles and methods of this comparatively new study of the Gospels. Last autumn Dr. Dibelius was invited by the University

of London to give a series of lectures which have now been published under the title, *Gospel Criticism and Christology*. The author points out what he considers the weakness of the 'Life of Jesus Theology' of the nineteenth century in thinking that 'the historical data could satisfy the claims of faith, and that the significance of the events in early Christianity could be explained historically.' He claims that the early Christians were not interested in the life of Jesus as biography only 'as information about it pertained to salvation.' Whatever they recorded about that life had in the first instance some bearing on salvation. 'Christology played a rôle in every tradition about Jesus.' The book is small, but it will be widely read, for the problem which it discusses from a new angle is of vital interest.

F. B. C.

The Pain of this World and the Providence of God. By Father M. C. D'Arcy, S.J. (Longmans. 5s.)

The unending problem of how to reconcile the evils and sufferings of life, with the wisdom and love of God, is one that has ever been the dilemma of the thoughtful. Perhaps it has an increasing forcefulness to-day when we are becoming more sensitive to pain, and watching the gradual conquests of mind over matter. But doubt and fear and scepticism remain. And the mystery of pain is scarcely any less a mystery.

In his book Father D'Arcy comes to grips with the whole problem of suffering and Providence, with courage and sincerity. There are no evasions or difficulties, and his keenness of insight into the real problem is praiseworthy. But as is common with so many brave attempts to wrestle with the enigma of human suffering, the present writer is still wondering whether logical reasoning will ever carry us far beyond an acceptance of inescapable conclusions that are but partial answers to our stubborn doubts. We may carry the front line trenches of intellectual reasoning, but the enemy still remains reinforced behind. Perhaps Pascal was right when he told us 'the Heart has reasons of its own, which the Reason does not know.' There is sound reasoning in these pages beyond doubt. But even as the sufferings of the Cross are beyond the reach of all our reasoning, so also it would appear are the inexplicable agonies which are included in God's cosmic purposes for man. 'Say what you like,' Father D'Arcy declares, 'the problem remains, and we are not so convinced of the existence of God as to be unmoved by the spectacle of pain.' And even the kindest reviewer is inclined to underline the words the author puts into the mouth of one of his clearest thinkers in these pages. The author imagines a discussion between various types of mind, and he gives them free expression of their views. A Christian philosopher, a scientist, an agnostic, a mystic, an artist, and a priest, debate together. The reader is certainly given an understanding of the issues at stake. But after a careful reading of these pages it is not easy to find what else Father D'Arcy offers us. Certainly he gives no cheap and easy

conclusions for the problems he has raised. We may thank him, however, for a book that is essentially thoughtful and sincere, and one which is certainly a courageous attempt to face the logical implication of the pain of this world, without shelving the difficulties they raise for faith.

R. BALLARD.

Why Do Men Suffer?—By Leslie D. Weatherhead, M.A.—(S.C.M. 5s.). This book will bring guidance and comfort to many who find suffering in the world so difficult to reconcile with a Christian conception of a God of Love. In an illuminating book of twelve chapters the author deals with an age-long problem with courage, sympathy and faith. He stresses the need for belief in an Omnipotent Being who, whatever may happen to us, can finally make our lives perfectly fulfil His plan. Through co-operation we are brought into conscious personal relation with God. While God is by no means responsible for all the suffering in the world, many who suffer become sharers in the Divine plan for world redemption. Faith can yet enable men to triumph over suffering by converting it into an instrument towards the enriching of personality. There are chapters on the suffering of the innocent, natural catastrophes, the weapons of prayer and faith, and the fact of death. We heartily commend a book which should bring light and hope to thousands of troubled minds.

WALLACE J. HEATON.

Have Faith in God. By Norman H. Snaith, M.A. (Epworth Press. 3s. 6d.)

In the past the development of religion from the Fall of Jerusalem in 587 B.C. to New Testament times has been greatly neglected. To-day it is being studied with increasing attention, and Mr. Snaith is winning himself a notable place among its exponents. In this book his main theme is the problem of the Suffering of the Righteous. He shows how the Deuteronomists, under the leading of the Prophets, reached the conviction that righteousness and prosperity always go together—how experience, especially in the period named, seemed often to give the lie to this conviction—and how various Jewish thinkers, especially the Psalmists, reacted to this problem. Yet, while their reactions were various, underlying them all there was one great creed, and this creed gives its title to the book. Whatever else they doubted, and however great the puzzle of life, Jewish thinkers held fast to 'Faith in God.' It was a great achievement, and Christianity is its heir. Mr. Snaith begins with the writer of Ecclesiastes, but he does not linger over him, for he is the exception and not the rule. Our author shows us, by one careful exposition after another, how the Psalmists (and others) looked at the problem of suffering first from one point of view and then from another, and how 'to one fixed ground' their spirit clung—they knew 'that God is good.'

Mr. Snaith knows all the scholarly work that has been done on the period, and he has done his own share in it, but this book is by no means academic. Its writer is preacher as well as scholar. He doesn't hold fastidiously to his main theme, nor does he confine himself to the Psalms or to the Old Testament. One of the best chapters, for instance, is headed, 'The Grace of God.' In it we find ourselves starting indeed with the Psalms, but, by an organic development, we end with Paul and the Evangelical Faith. And in the last chapter—which is headed, 'The Solution of the Greeks,' but might perhaps be more fitly called, 'The Solution of the Greek Christian'—we are led to the Epistle to the Hebrews and the Gospel of St. John. The book, then, is full of meat, but there is mustard with the meat. A few quotations will make this clear—'Always we explain what we see by what no eye ever tells us'; 'It has been the genius of the Jew . . . that . . . he has never been able to compromise'; 'The Psalms are the creation of both loyalty to the law and devotion to the prophets'; 'A matter of truth, if not of fact'; 'This prosperous, comfortable man . . . has all he wants, and, therefore, believes that he has all he needs'; 'Though Satan may find plenty of evil for idle hands to do, he can find a very great deal more for empty heads'; 'We can build any tower . . . except only the tower that shall reach to Heaven'; 'Not even a madman could live in a mad world'; 'There never was any "pale Galilean"'; 'Philanthropy is sub-Christian'; and so on. Of course there are points one would like to discuss. One is not sure that the exposition of Psalm xxxvii, 25, is not a *tour de force*. Again, did the Apocalyptists really believe that 'matter is evil'? None the less, if 'the general reader' wants to know what 'Apocalyptic' was and how it arose, he will find it, with other good things, in this book.

C. RYDER SMITH.

The Undying Voice. By the Rev. Frank Ballard, M.A.
(S.C.M.P. 3s. 6d.)

Here is a thoughtful book, which pays yet another tribute to 'the living and unsilenced voice of our Lord.' So many voices go silent through distance of time and feeling, or are silenced by more novel clamours, or have the fatal gift of silencing themselves, that one readily shares Mr. Ballard's wonder at the voice which adds to the beauty and desirability of its message this quality of being unsilenceable. From being the voice of a minority of one against the world, it has become the voice the world cannot forget, and ignores only to fall into chaos. Not every one, however, could show, as Mr. Ballard has shown in *The Undying Voice*, such an easy mastery of so much that has been written on a subject to which an age of confusion is irresistibly drawn. Perhaps it is one great value of this volume to be an attractive introduction to books on the ferment resulting from Christ's teaching in the unsettled mind of to-day. This is gracefully suggested by Mr. Ballard himself, who too modestly deprecates how

widely he has gathered for his readers much that they will find fresh and suggestive. He is also possessed with a fine sense of the limits of these 'Studies in the Teaching of Christ,' and hands over to the theologians the deeper justification of that teaching's permanence. For the personality behind the utterance holds the secret of the vast difference between the clearest voice *about* God and the voice *of* God. In that difference rather than in some applicability to the needs of the day must be found the basis of the timelessness which Christ had in mind when He said: 'Heaven and earth shall pass away but My words shall not pass.' Moreover, only a Person can close that tragic gulf which Tyrrell insisted ever lies between what is taught and what is learnt—a gulf never more tragic than when Undying Wisdom is teaching and an erring world must do the learning. 'By love,' says Traherne, 'may He be gotten and holden, but by thought never.' Not the least boon of Mr. Ballard's book is the way in which it leads just over the edge of profound questions and towards the faith that overcomes the world.

Preface to a Christian Sociology. By Cyril E. Hudson.
(George Allen & Unwin. 4s. 6d. net.)

The growth of a body of knowledge, which may justly be entitled Christian Sociology, is a striking feature of our own time. Partly it is a rediscovery of the medieval claims of the Church to regulate social life; largely it is a fresh discovery of the bearings of Christianity upon human relations. Canon Hudson's book is an excellent introduction to this new store of knowledge, by showing first of all the right of the Church to concern itself with 'worldly,' i.e. social affairs; next, the evils which sprang from a neglect of such concern, especially during the nineteenth century. Then comes a discussion of social objectives true and false, in which mere business ends are contrasted with religious ones; after which our present discontents are analysed, and the inability of merely secular forces to meet them, discussed. The treatment is in general fresh and skilful, and well supported by references to reliable authorities. Whilst it cannot be said that the book breaks fresh ground, it may do much to obviate the still prevalent idea that religion has little or nothing to do with social life. Our only complaint is that the discussion is short and slight, the author having limited himself where he is obviously capable of a much greater feat.

ATKINSON LEE.

Our Personal Ministry. A Book for Clergy as Consultants and Advisers. By T. W. Pym. (Student Christian Movement Press. 4s. net.)

Since this book comes to us in the line of recent studies aiming at a practical use of psychology in pastoral work, we are relieved to note that it is not a book on abnormal psychology. So many have

endeavoured to instruct us in the application of psycho-analysis to the treatment of neurosis, with more or less scientific knowledge to justify their attempts, that we have sometimes wondered when the task of dealing with reasonably normal people might be intelligently discussed. For these also have need of a spiritual shepherd. It is refreshing therefore to read that here Mr. Pym gives us a 'book about ordinary people' (p. 18). He says 'at the outset I would vigorously repudiate any idea that a book for clergy about pastoral care must be a book about neurotics.' Just as the practice of medicine is increasingly directed to positive results, not only to the healing of disease, but to the promoting of public health, so the minister of Christ should have a positive aim: 'to help the able man to use his religion to get from himself a finer ability to use in the service of God and his fellow-men: to assist in the substitution of service for conventional Christian "respectability." Neither clergy nor doctors have yet got on to this last positive aim' (p. 20). From his own experience Mr. Pym gives very practical advice on questions of place and time for private interviews, with the suggestion that accessibility for this purpose is not advisable all the time, on the principle that it will be better appreciated and used if it is not always available as a matter of course. After appointing time and place in the cathedrals of two cities and in one city church, Mr. Pym in each case sat entirely alone for the first three or four weeks! Then people started coming, and they never stopped. Dr. Herbert Gray, in his book *About People*, emphasizes the value of good listening. Mr. Pym says, 'out of the many people whom God has allowed me to help, I should say that more than half have been helped by nothing whatever that I have said, but simply by the fact that I have been there to listen' (p. 32). Psychotherapy includes at some point in its theory what may be called the 'talking cure,' and many who have not heard the jargon of psychology know that a chance to talk frankly with someone who understands is very near to the cleansing privilege of pouring out our hearts before God. Titles indicate subjects, and Mr. Pym gives us wise words on Emotion, Women, Direction, Environment and Ill-temper, Habit. He also deals with Preparation for Marriage in two chapters. How far the average minister needs to follow him here is a matter for careful consideration. But the whole book will be useful to those who are shepherds of the flock.

S. G. DIMOND.

The Best World Possible. By A. Day. (Allen & Unwin. 4s. 6d.)

Mr. Day is a Congregational minister who seeks to reconcile 'The Gospel of a tender and all-loving Father set before us in the Holy Book, with the stern facts of struggle for survival set before us in the Book of Earth.' He cannot think of God as fashioning a world less perfect than it was possible for Him to fashion, nor as working by fits and starts in the control and guidance of His own universe.

The actual world around us has only been rendered possible by a planning, contriving, correlating and combing which far excels the comprehension of the finite mind. Difficulties of growth, progress, character and spirit are considered and the conclusion is reached that with all its imperfections, and perhaps because of them, this is a good world for the highest purposes of human life, for the growing of one's soul, and the exercise of sympathy and love. In his second part Mr. Day argues that the upward tendency of the evolutionary process in Christ as the perfection of manhood, and in the highest intuitions of the soul, all conspire in the Apostle's utterance: God is Love. There is a great Hope for man who is still in his childhood, with heights to which he can only climb as his soul rises to its destiny. 'The humblest aspiring Christian bears the promise of the full-formed Christ.' It is the book of a thinker and one which will appeal to 'the ordinary man' for whom it has been written.

New Testament History (2 vols. in one). By Stanley Wood, M.A. (George Gill & Sons. 5s.)

This book is intended for use in secondary schools. The first part is 'The Life and Teaching of Jesus Christ,' and the second, 'The Life and Growth of the Early Church.' This volume is an encyclopaedia in little with two excellent indexes. After an introductory chapter an abbreviated harmony of the Gospels follows, interspersed with explanatory sections freshly written and well informed, next a few pages of not very striking Notes on the Text, and finally nine Appendixes on such topics as 'Chronology,' 'The Parables,' 'From the Old Testament to the New.' The second part is on similar lines and is a conspectus of everything in the remainder of the N.T. relative to the theme, the chief interest being Acts. Leaders of training classes and Bible classes and young Local Preachers will find the book very valuable, especially for its illuminating setting of events in their contemporary background, while its classified summaries under such titles as 'Steps in the Growth of the Church,' 'The Synoptic Problem,' make it a handy book of reference. At times the purpose of the book seems to have precluded discussion and consequently debatable points may be dealt with summarily, though reasonably: references to authorities should be given more fully. It is a thoroughly useful work.

C. L. JOHNSON.

The Psalms: A Revised Translation. By F. H. Wales, B.D. Second Edition, 1935. (Oxford University Press. 5s. net.)

These translations of the Psalms were first issued in five parts during the years 1928-1930, and then in one volume, with notes, in 1931. In the present re-issue the notes are omitted. The book is admirably suited to devotional reading, attractively printed, and has ample

margins. The translations are excellent, and read well. Where the renderings of the standard versions are correct and have wrought themselves into the texture of our language of devotion, Mr. Wales does not go out of his way, for the sake of novelty, to improve upon them. His work conveys, as well as a translation can, the form and rhythm and spirit of the originals.

C. R. NORTH.

The Gospel of the Resurrection. By Rev. T. Wilkinson Riddle, D.D. (Marshall, Morgan & Scott, Ltd. 1s.)

This volume comprises four Mundesley Lectures under the title of the book, a Commencement Sermon, and a Commencement Address. The major portion comes under the heading which gives the book its title. The Resurrection of Jesus Christ is examined most carefully and searchingly as an Affirmation of History, as the essential Declaration of Apostolic Preaching, and as being the heart and soul of all the Theological Implications of the New Testament. Finally the question is asked (and answered): 'What does it all mean for modern preaching, and for modern life?' These Lectures are of very great weight and value; and could be most fittingly studied by all who are bearing the responsibility of training the thinking of our generation. They deal with the most important of all Christian Doctrines with becoming dignity, scholarship and competence. The Sermon is really great preaching; and is itself worth the price of the book. The Commencement Address is based on the four dominant factors in the life of the Early Church; and is worthy of what must have been a great occasion.

Hume's Dialogues Concerning Natural Religion. Edited with an Introduction by Norman Kemp Smith, D.Litt., LL.D., F.B.A. (Clarendon Press. 10s. 6d.)

David Hume has always provided a stimulating puzzle to his interpreters. The famous Dialogues were published posthumously, without introduction or publisher's imprint, though Professor Kemp Smith gives good reason for believing they existed twenty-five years earlier, and that Hume revised the manuscript from time to time up till his death. In an admirable introduction Professor Kemp Smith discusses Hume's life and views, and whilst he would not claim to have solved the enigma Hume presents, some things come out more clearly than before. Hume broke absolutely and definitely with the rigid Calvinism of his upbringing. Religion, as then understood, meant nothing to him. Yet Scottish caution kept him nearer to the language of orthodoxy than he was to its thought. Theism he never jettisoned, though in the process of his thought, his theistic belief became more and more nebulous. Yet it is hard to resist the notion that had Hume lived in this age and not in the eighteenth century, he would have been nearer to faith than to unbelief. Hume, like other men, could not shake the foundation of an early religious training received from a good mother, however he came to loathe the Calvinist creed of his forebears. If we are to believe Burton, when Hume was

bereaved of his mother, and a friend condoled with him on his lack of religious consolation he replied: 'Though I throw out my speculations to entertain the learned and metaphysical world, yet in other things I do not think so differently from the rest of the world as you imagine.' Hume's tongue was so constantly in his cheek that it is difficult to say at what valuation one must assess this remark. What actually was his position no man knows, not even Hume himself. The full significance of his own philosophical position seems to have escaped him. Is it then strange that the same thing may have happened with regard to his religious views? Professor Kemp Smith's introduction and notes are so well done that one may prophesy that this is likely to be, for a long while to come, the standard edition of the Dialogues. At any rate none better has been produced. Great care has been taken to arrive at exact conclusions, even to the examination of the watermarks on Hume's manuscript with a view to ascertaining the date of composition. The critical analysis of the text is conducted with scrupulous fairness, and the reader is left, like a jury after the summing up, to draw his own conclusions from a careful estimate. The Oxford Press have done their part well, and are to be congratulated on their co-operation in what must be judged a very admirable volume.

E. S. WATERHOUSE.

The Master's Way. By Frank Mangs. (Marshall, Morgan & Scott, Ltd. 1s.)

This volume consists of an Introduction indicating why the book was written, and ten Sermons. The themes are 'big'; the treatment is evangelical throughout. Although there is no literary grace, and very little ordered development of ideas, there is transparent sincerity; and there is that something of 'atmosphere' which is deeper and more penetrating than at first appears. The writer's experience is much bigger than his expression.

WILFRID HARPER.

Some Old Testament Parables. By the late Dr. J. Stuart Holden. (Pickering & Inglis. 1s.)

One may confess to have been deeply moved by the reading of these addresses on Old Testament Parables. They reveal the man who prepared them, his culture, his beautiful English, and his fine choice of the right word. There are eleven Parable-studies. In a deep way they are devotional; but they are intensely practical, too. Traditional interpretations are carefully noticed and expounded; yet there is wealth of independent thought and application. Here is thought and word which, even in printed form, has power to stir the conscience and to stimulate to fine living. The book will perpetuate the ministry and memory of one of God's gentlemen, and a fine Christian Clergyman.

Bible Studies. By Albert Ervine (Belfast). (Thynne & Co., Ltd. 2s.)

These are *true* Bible Studies: obviously the fruit of years of careful study, meditation and independent thought. The first study is on

'What is the Word of God?' and is extended over three chapters. The second study is shorter, and comprises one chapter on 'Who is the Christ?' The phrasing indicates that these studies were first prepared for oral delivery. The hearers were certainly fortunate. The writer has clarified his own mind; and his answers to the two important questions form expositions which are both straightforward and forceful. The book is commended by the Primate of All Ireland (the Most Rev. C. F. D'Arcy, D.D.), and by Dr. T. A. Smyth, ex-Moderator of the Presbyterian Church in Ireland; and within the limits of its subjects, the book is excellent.

The Way To God (S.C.M. 3s. 6d. net), the second series of Broadcast Talks, is in three parts. The first, by Father Martindale, deals with Jesus Christ; he writes: 'I want to put a picture before you rather than an argument.' The second, by Canon Raven, is historical, its theme: Jesus Christ 'has been the supreme source of the visions and victories of mankind.' Lastly, the Rev. G. F. MacLeod writes from the Clyde on present day implications of the faith, since 'our conduct from day to day is based on our creed.' The 'Answers to Listeners' Questions' show that the writers are men in close touch with realities.
C.L.J.

The Prophetic Character of the Psalms, by E. Bendor Samuel (Pickering & Inglis. 2s. 6d.), brings out their Messianic character in an impressive way and shows how they express the soul's thirst for God; the nation's cry for God, the Golden Age of Psalm lxxii and kindred subjects. Mr. Samuel is Director of the Missionary Operations of the Hebrew Christian Testimony to Israel and his mapping out of the subject will be helpful for preachers and suggestive for devotional reading. *Waiting for the Coming*, by John F. Matson (Pickering & Inglis. 2s.), is an Advent volume which lays stress on well-known passages and sets forth 'Events to take place on earth between the Rapture and the Eternal State.' He admits the peril of making much of what may appear to be signs of the coming again of our Lord, 'for we may be so easily mistaken in these and injure souls by turning them to sensational and passing events rather than to Christ.' *Where is thy Sting?* By R. Knight (Author-Partner Press 5s.), deals with the fear of death in a strange way. Christ, it is actually held, could not teach Reincarnation openly but took refuge in ambiguity when challenged (John ix. 3). Mr. Knight thinks communications from the mighty men of history are manifestly spurious and have brought discredit on the Spiritualist, but he regards those ascribed to 'the newly dead' as 'no less manifestly genuine.' The passage on suicide is dangerous and the 'speculations' are visionary. *Who is the Christ?* By Albert Ervine (Thynne & Co. 2d.), sets forth our Lord's 'true Deity and true Humanity' in a way that strengthens the faith of many. *This is the Victory*, by Janie Langford (Thynne & Co. 3d.), is the story of a girl's faith which brings sunshine to her own life and to the lives of many others.

HISTORY, BIOGRAPHY, TRAVEL

The Catholic Revival in Italy, 1815-1915. By Rev. H. L. Hughes, M.A., D.Litt. (Burns, Oates & Washbourne. 6s.)

Dr. Hughes dedicates this history of the Risorgimento to the Rector of the University of Milan whose fine volume on *The Franciscan Message to the World* he translated in 1934. His present work opens with the dramatic story of Manzoni's conversion. He became the outstanding literary figure of Italy and his great novel, *I Promessi Sposi* (*The Betrothed*), still holds its place as one of the most widely read books which modern Italy has produced. His 'Ode on the Death of Napoleon' took the world by storm and his hymns gave expression to the revival of religious enthusiasm at the dawn of the nineteenth century. His sons fought against the Austrians in 1848. Dr. Hughes turns from Manzoni to Pius IX who fled from Rome in 1848 after the assassination of his Prime Minister, Rossi. He made a triumphal return on April 12, 1850, through French intervention. Twenty years later, on September 20, 1870, the troops of Victor Emmanuel II entered Rome, which became the capital of the Kingdom of Italy. A romantic figure of the time was St. John Bosco, a priest in Turin who devoted himself to the care of boys and captivated the Pope by his enthusiasm. He was the guardian angel of the waifs and strays of Turin and his quaint methods make a racy chapter in this record. Giuseppe Toniolo, Professor of Economics at Pisa, had great influence with Leo XIII as an economic expert who held as Manzoni had done that 'to set aside the moral teaching of the Catholic Church' would be the greatest possible danger. The course of the struggle for Italian Independence is traced with estimates of the religious attitude of Cavour and Mazzini. Semeria made a great impression in 1897 by his sermons as a young man in Rome. His political sympathies were all on the side of the new Italy created by Cavour, but he set himself to instil into the hearts of the people a love of the Church and her teaching. After the Great War 'Italy emerged into a new world as a new country.' Two far-reaching events were the treaty between Pius XI and Mussolini and the foundation of the State-recognized University of Milan of which Gemelli became the first Rector. The whole course of the history is traced in a way that will greatly interest students of Italian independence and will show how the Church has borne itself amid the exciting events of the last hundred years. It is an inside view which members of other Churches will find in no small measure illuminating.

JOHN TELFORD.

Geraldine Jewsbury: Her Life and Errors. By Susanne Howe. (George Allen & Unwin, Ltd. 10s. 6d.)

The author has done her work with skill and discrimination. She knows both the strength and weakness of her subject and the new

material she has introduced into the biography of Geraldine Jewsbury helps the reader to gain a clearer conception of a character not easy to describe. Miss Jewsbury once said of Mrs. Carlyle what was true of herself: 'She had good granite underlying her alluvial deposit.' Susanne Howe helps us to discern and distinguish between the conflicting qualities of this rather baffling personality. 'Her North of England realism, a kind of hard headed masculine sense of justice held her, through all her emotional ups and downs, her extravagant talk, her instability and sentimentality, to a life saving grip on facts.' The story of her life is set in an interesting period. She began her career during the Napoleonic wars; lived in Manchester during the first reactions of the Industrial Revolution and made contacts with the great ones of her day—Mr. and Mrs. Carlyle, Ruskin, Browning, Froude, Kingsley, and other creative forces in the Victorian Era. The letters of Miss Jewsbury, which are freely quoted, were written with a lively pen and with a vividness and frankness that grips the reader with unflinching interest.

DAVID COOKE.

Records of a Family, 1800-1933. By. H. McLachlan, D.D.
(Manchester University Press. 8s. 6d. net.)

Here is a book of great charm, in its own sphere reminding us of the *Forsyte Saga*. It contains nine biographical sketches, five dealing with members of the Beard family, and four with members of the Dendy family, linked together by an autobiographical account from Sarah Dendy, who before marriage was Sarah Beard. These families are examples of the finest type of Unitarianism, a fact that ensures the reader of contact with much pioneering work in the fields of education and social reform. Many great figures of the contemporary history cross the threads of these lives, statesmen, divines, scientists, historians, artists, actors, and philosophers, and a number of interesting stories are recounted in which they play some part. No one after reading the book could continue to believe that Unitarianism is the faith of a few cultured and wealthy folk who care comparatively little for the under-dogs of society. Every character revealed to us here possesses intellectual ability of the first order, and some of the work recorded remains as part of the great inheritance of scientific knowledge. In a still more notable degree some of the characters have affected the social development of our country. While Sarah Dendy's reminiscences are the most entertaining part of the book, Mary Dendy's pioneering work in behalf of proper provision for the care of the feeble-minded represents the greatest achievement. The present writer was once a fellow-pupil with her in a University class, and has since realized that the rather plain, almost dowdy, woman who sat next to him was one of the great souls of her generation. Philosophers will be particularly interested in the life of Helen Dendy, who married Bernard Bosanquet. Most of the material has close relationship to Manchester and its neighbourhood, but some of the

liveliest parts of the narratives take us into the distant colonies. Dr. McLachlan, whose authority as an historian rivals his eminence as a theologian, has illuminated many a passage by drawing on his vast learning. The book contains a biographical table, photographs, and several subject indexes. On general principles it is improbable that no error lurks in this human lore, but the reviewer has not detected one. Our only criticism is that C-on-M, while it may be lucid to a Mancunian, will be rather a puzzle to inhabitants of the outer regions.

W. L. WARDLE.

Social Triumph of the Ancient Church. By Shirley Jackson Case. (Allen & Unwin. 6s.)

An able and specialized historical study with a practical purpose. An element of compilation cannot be avoided in studies of this order. Originality consists in presenting authenticated particulars in a manner which allows illuminating generalizations. The writer seeks to track down the ages the social reactions of Christianity. At the beginning there was no thought of any 'secular' mission—the world was too bad to be mended and was doomed shortly to pass away. From this notion to that of the religious imperialism of the Holy Roman Empire is a far cry. Between the conception of poverty as a virtue and the view that the possession of worldly goods may be a fruitful stewardship there is a gulf. Christianity may appeal as a wholly 'otherworldly' concern, or it may actively endeavour to penetrate the secular life with its distinctive principles. On which line does its future lie? The author believes that if the Church is to succeed in this coming age it must take a firm hand in righting wrongs. It must not merely preach principles in a detached manner, but must socialize the Christian religion if it is to Christianize the social order. He holds this view to be justified by the way history has actually unfolded.

Dr. Barnardo, Physician, Pioneer, Prophet ; Child-life Yesterday and To-day. By J. Wesley Bready, Ph.D., B.D., M.A. (George Allen, Unwin Ltd. Cheap edition. 2s. 6d.)

This new issue of a very fine book cannot fail to interest intensely all who have the welfare of children at heart. In these days, when more than one bid is being made for child-life, and more than one scheme of exploitation is on foot, it is indeed refreshing to be reminded of the rescue of so many children in the course of sixty years through the instrumentality of Thomas John Barnardo. Those who are acquainted with the earlier issue will already have been thrilled by the story, which is at once a biography and a history of the very best sort. Dr. Bready has made a great name as a biographer and historian, his work on Lord Shaftesbury being an unqualified success in the realm of life-stories. In the biography of Dr. Barnardo and

the history of his wonderful work for the orphans and destitute children, we have abundant proof that the best 'thrillers' are stories from real life. This is one indeed. From beginning to end it retains its fascination and leaves one with the feeling that Barnardo, by whose means nearly 118,000 boys and girls have been saved for the higher civilization based on the principles of the Kingdom of Christ, was one of the greatest men of his age. The edition is 'cheap' in only one sense—in relation to the book the price is ridiculously low, for it is well-bound, is on good paper and profusely illustrated; it ought to be in the hands of all lovers of children.

G. FEATONBY.

An Impossible Parson. By Basil Martin, M.A. (Allen & Unwin. 5s.)

An account of the career of a minister of religion. His father was a Congregational minister, a Puritan who preached Evangelical doctrine. The author entered the Congregational ministry, but never felt very comfortable in it. He was an ardent advocate for 'The New Theology,' a socialist and a pacifist. Owing to his questioning mind and his efforts to apply his conception of Christian teaching to everyday life, he feels that he was never able to fulfil the popular conception of a minister. Ultimately he became a Unitarian minister. Though grateful for the support he received in that Church the author has little faith in any denominational system. 'The question before us to-day is not "What think ye of Christ?" but "What think ye of war?" Upon the answer we give all else depends. Compared with this I care little whether a man calls himself a Christian or Hindoo, Catholic or Protestant, Agnostic or Humanist.' Though ironic, this book will have a mission because it challenges so much that we take for granted.

W. R. CHAPMAN.

Kagawa. By William Axling. (Student Christian Movement Press. 3s. 6d.)

This account of a modern Japanese Christian prophet, mystic, and practical adventurer for Christ, has now been published in a cheap edition. No one should deny themselves the privilege of the inspiration to be found on every page. It is the account of a great soul, still a young man; a flaming personality, overflowing with the energy of a consecrated life. Dr. Kagawa is called a modern miracle, and he thinks of himself as such in the making and care of God. The pages from Kagawa's Meditations, beginning and ending each chapter, are golden in their mystic insight and flowing passion: perhaps such expression can only be expected from a son of the mystic East. Yet it has all been employed in saving purpose for others. This is a book for Christian and pagan alike to read.

GENERAL

Transactions of the Bose Research Institute, Calcutta. 1933-34.
Vol. IX. (Longmans. 18s. net.)

The founding of the Bose Institute in 1917 was the triumph, but not the finished work, of Sir Jagadis C. Bose, now a veteran of seventy-seven years. Year by year its 'Transactions' are published, and this ninth volume shews the steady progress of scientific work in an Indian setting. In such a journal as the L.Q. & H. R., a review of such highly technical work, to be of any value to its readers, should endeavour to assess the significance of this activity rather than attempt a detailed critique. It is the proudest claim of 'Science' to be international, and strictly speaking there is no 'Indian' science, any more than there is a 'Western' science. And yet national characteristics are discernible, even in the proceedings of the British Association, not to mention the Soviet Academy. And universal science is enriched by this contrasting mentality of the nations. In some of the reviews of Bose's work in British journals, however, this seems scarcely to be recognized. Tribute is always paid to him as a brilliant experimentalist, but his results and conclusions are by no means always palatable to orthodox science. 'Orthodoxy' in science deserves a special study. The whole attitude of the Indian mind toward the objective world is different from our own. It does not follow that the break-down of the atom means the break-down of materialism, but the new attitude of the Western mind reveals a recognition that our tradition of science has been too materialistic to grapple with 'the whole' of things, and especially with the problems of life. It has been truly said that we have only the language of chemistry and physics wherewith to talk of biology.

The handicap of our science has been its tacit philosophic assumptions. Now the Indian mind does not share these assumptions, and this is the real import of Bose. A living tree in its responses to light and air and water is a veritable symbol of worship. It has a cosmic significance. Its embodied mystery of life eludes our analysis. Is life something fundamental to the universe? Bose noticed in his early work that metallic receivers of electric waves shewed 'fatigue' after prolonged service, and recovered their activity after a period of rest. He was struck by the close resemblance to living muscle and nerve under similar conditions. He concluded that 'irritability' is not the exclusive property of living matter. Trained in physics under Lord Rayleigh, in physiology under Sir Michael Foster, in embryology under Francis Balfour, and in botany under Vines, Bose was professor of physics at the Presidency College, Calcutta, from 1884 to 1915. His method has been to apply the most exact procedure of analytic science to the study of living things, and his inventions of apparatus and devices for experiment are admittedly the work of

genius. His automatic and self-recording instruments for eliminating the subjective element, such as the electric probe, and the photo-synthetic recorder, are the models upon which his students have advanced their own researches. The work carried on in the Institute as presented in this Report is (1) of high theoretic interest, and (2) of economic value. Four of the papers deal with such matters as the Founder has made particularly his own—the changes in vital activity before and after flowering in *Mimosa*, the demonstration of 'growth-waves' in the stem of the sun-flower, the determination of the actual moment when germination commences in the seed, and the account of an automatic respirograph for investigating the respiratory activities of flowers, germinating seeds and small animals. Of real economic importance is the food-value of available pulses (i.e. peas, beans, lentils). An Indian soldier's knapsack is never complete without a quantity of *Cicer Arietinum*. Rachitic diseases are known to be due to the absence of certain vitamins. The presence or absence of these from the various available articles of diet therefore affords guidance as to which of these foods may be of most value. For the Indian population such knowledge is vital, nor could any line of research be more appropriate for special Indian study. To the general reader it may seem remote from human interest whether a colony of rats may thrive or pine away when fed exclusively upon a certain diet. The rat troubles mankind not merely by spreading infectious disease, he is man's rival because his food requirements are largely our own. For this reason the rat suffers from a lack of vitamins in the same way as man. Man may therefore learn much from his rival. The report here given of investigations carried out by Messrs. Nag and Banerjee presents the evidence of the effects upon rats fed with chhola meal (the meal of *Cicer Arietinum*) or the oil obtained therefrom. When thus fed the rats thrive. Conversely rats with 'rickets' produced by a deficiency diet were cured when fed by daily doses of the chhola oil. X-ray photographs are reproduced shewing the effects upon the bones of the living rats. It is thus shewn that the chhola oil approaches in vitamin efficiency *Cod liver* oil of approved quality. The ethnological researches carried on at the Institute find their example in the paper on 'The Racial Affinities of the Oraons,' by P. C. Basu. The Oraons, a Dravidian-speaking aboriginal people who dwell in the hills of Chota Nagpur, have often attracted the interest of anthropologists. The Oraon mother moulds the head of her baby according to her ideas of beauty, pressing it whilst anointing it with mustard oil. Our Western beauty parlour specialists have much to learn, and are mere amateurs in this respect. Unduly prominent foreheads are thus reduced and an insufficiently assertive nose is 'elevated.' By tattooing and colouring really 'permanent' effects are produced. By the careful and exact records of measurements obtained a contribution to the knowledge of a very distinctive group has been made. Two final papers deal with spectroscopic analysis.

J. PARTON MILUM.

An Enquiry Into Moral Notions. By John Laird, F.B.A., LL.D. (Allen & Unwin. 10s. 6d.)

Professor Laird is one of our ethical assets and a not inconsiderable one, and the reviewer, opening this book, found himself asking if it could be as good as its predecessors. On closing it, he came to the conclusion that it was, but that the definite limits within which it is undertaken make it perhaps not so full of interest as the *Study of Moral Theory*, though in other ways they prove advantageous. Professor Laird limits himself to three moral notions, virtue, duty, benefit, and though deontology is a term that is not unfamiliar, one has the usual dislike of new terms, till they become customary, and 'Aretaics' and 'Agathopoeics' certainly seem unlovely at present. A matter of much interest is the criticism of Messrs. Prichard and Ross, representatives of the new Oxford school of intuitionists, who hold that ethical principles are not all based on one fundamental conception, but are several, united only in the moral life. In Professor Laird's words, they are ethical separatists or federalists, whilst the opposing view, to which he was attached, and to which, apparently not without some reservation he still holds, is 'unionist.' 'I want to renounce my past *in toto*, and to make no attempt to defend any opinion I formerly uttered,' he says. But this seems not so much a result of conversion to federalism as desire to have a clear field of enquiry. Indeed the value of this study lies not so much in any definitely accepted conclusions as in a radical and thoughtful criticism of the notions it envisages. In this respect it follows on what has been characteristic of much recent ethics, that is to say the desire to analyze rather than theorize. At present the analytical task is incomplete, but it should lead in time to a fuller synthesis. To do justice to Professor Laird's treatment would require more space than can here be given, and one would not do him injustice with less. But a writer who can find something fresh and apt to say of Utilitarianism deserves well of any critic.

E. S. WATERHOUSE.

In Praise of Idleness and other Essays. By Bertrand Russell. (George Allen & Unwin, Ltd. 7s. 6d.)

Mr. Russell regards the wise use of leisure as a product of civilization and education, and thinks that in a world where no one was compelled to work more than four hours a day every one would be able to indulge his curiosity or cultivate his tastes. 'Above all there will be happiness and joy of life, instead of frayed nerves, weariness, and dyspepsia.' A four-hours' day seems unwise and impracticable, but we all realize that leisure is a boon which many covet and see what guidance is needed to save it from being abused. The second essay is on 'Useless Knowledge.' Knowledge has, of course, made the modern world but 'a great deal of traditional cultural education was foolish.' Useless knowledge, it is true, promotes a contemplative habit of mind and Mr. Russell gives an amusing account of his own increased enjoyment

of peaches and apricots since he learned that they were first cultivated in China in the Han dynasty. He writes at length on Fascism. 'Modern democracy,' he says, 'has derived its strength from the moral ideals of Christianity, and has done much to divert Governments from exclusive preoccupation with the rich and powerful. Fascism is, in this respect, a return to what was worst in ancient paganism.' Its success would increase the evils of capitalism. 'Manual work would come to be performed by forced labour at subsistence level; the men engaged in it would have no political rights, no freedom as to where they lived or worked, and probably not even a permanent family life; they would, in fact, be slaves.' Mr. Russell is as convinced a Socialist as the most ardent Marxian, but does not regard it as a gospel of proletarian revenge, not even, *primarily*, as a means of securing economic justice. He regards it primarily as an adjustment to machine production, and as calculated to increase the happiness not only of proletarians, but of all except a tiny minority of the human race. Many other subjects are discussed: Youthful Cynicism; Men *versus* Insects; Education and Discipline; Stoicism and Mental Health; Comets; and even—a slight essay—'What is the Soul?' There is variety here and much to challenge thought and discussion.

The Origin of Mankind. By Sir Ambrose Fleming, M.A., D.Sc., D. Eng., F.R.S. (Marshall, Morgan & Scott, Ltd. 3s. 6d.)

From whence did Cain get his wife, has been a vital question for Sir Ambrose. The gist of his 'Consistent Anthropology' is that prior to 'Adam' there must have been a race of intelligent stone tool-makers. Neanderthal man was the first step in advance of the animal race, a stage in which moral and spiritual faculties were not sufficiently given to permit of its description as made in the 'image of God.' The Caucasian, Mongolian and Negro races can only be explained by attributing them to different creative acts of Divine Power; and the Caucasian branch alone is derived from the Adamite man. Adamite man was not originally intended to die. If he had not eaten the poison berry he would probably have experienced a bodily change, like Enoch and Elijah and 'perhaps' Moses. His job in Eden was to dress and keep the garden. Palaeolithic man had not such arts. Satan, a personal antagonist of God, may have materialized himself for the purpose of the temptation. So Adamite man fell and lost his privilege of eating of the fruit of the tree of life, 'which was evidently extremely rich in those ingredients which we now call vitamins and had the power of prolonging life.' 'The effects of it even then remained for ten generations and gave abnormally long lives to the patriarchs before the Flood.' Mixed marriages of the sons of God with the daughters of men produced a demoralization and brought about a Divine decision to destroy this bastard race, and make a new beginning. The author is not always a literalist; 'all flesh died' need not be taken in our literal modern sense, he assures us, or else it would have implied

an entirely fresh animal creation and creation of men generally, other than the few saved in the Ark. Sir Ambrose Fleming, inventor of the thermionic valve, which made possible broadcasting for our good (and for our bad!) was ten years old when the *Origin of Species* appeared, and this book is a harking back to all the wretched controversy of the times of his youth and the evolution *versus* creation misunderstanding. The question of pre-Adamite man is one that might be discussed, but not in the atmosphere of apologetics. The avowed motive of the book is to safeguard 'the educated youth of the present day.' We fear for its result on some of them. The witness of a front rank scientist to his unswerving faith in God and the spiritual nature of man is a fine thing in itself. If through his own specialized studies he can point us to the evidence of an ever-outgoing Creative Power, we are still more grateful. But if presuming on his specialized knowledge he runs riot in other fields, devastating as he goes, in the supposed interests of religion, he only hurts the cause he has at heart. Baron de Greer on p. 128 should be de Geer. J.P.M.

Something About Words. By Ernest Weekley. (John Murray. 5s. net.)

This is the title of Prof. Ernest Weekley's latest 'linguistic miscellany.' That it may also be his last is a threat contained in the Preface of this fascinating volume. Where all is so readable as well as instructive selection for special commendation becomes difficult. But the chapter on Scott and Shakespeare calls for particular mention. Its main thesis can be best set forth in the author's own words: 'If Shakespeare had never lived the English language would be . . . quite other than it is; but it is equally true that, but for Scott, part of this inestimable element in the language would have been missing.' Most readers of this book will probably accept Professor Weekley's etymological findings, for he is a recognized authority. But now and again whilst chuckling over his shrewd thrusts at other etymologists, some of whom in earlier days were considered authoritative, the question presents itself as to whether there is such a thing as finality in this realm. Is it conceivable that the day will ever dawn when this delightful student of words will himself be regarded, not as one of the 'etymological monomaniacs' so genially baited in these pages, but as no longer up-to-date in some of his derivations? Can, for instance, the connexion here traced between 'glamour' and 'grammar' be a mere interim report? One hopes not, as one also hopes that this facile pen will not cease to write. LEWIS BROWN.

The Fate of Man in the Modern World. By Nicholas Berdyaev. Translated by Donald A. Lowrie. (Student Christian Movement Press. 3s. 6d.)

This distinguished Russian writer feels that night and shadow are descending on the world as they descended on it before the Renaissance. 'But stars shine through the night and the day is dawning.' Never

before has the conflict been so strongly felt between man and history. The Great War shook the very fundamentals of human existence; the mechanization of life is a still greater force and one of almost cosmic significance. The evil and hatred which torment the world are chaos. 'The German people are in a state of collective insanity, resulting from the degradation and misfortune to which they have been subject.' Russian Communism was born out of the misfortunes of the War and the injustice of the past. A world-revolution is in progress, but for Christians this brings no despair, and it should not deter them from realizing justice and serving the truth in everyday life. 'Dehumanization' in culture, social life and moral consciousness is taking place. The fate of man is at stake. He has ceased to have any value at all, only certain of his functions remain. The period is one of transition yet it may lead to new life. Communism and Fascism are 'only passing forms in which elements of truth are mingled with frightful untruth and injustice.' New forces have come into the world's life. National passion is threatening the destruction of European culture. 'The nation displaces God.' Only a new spirituality can meet the situation. Upon a new Christian piety depends the fate of the world and of man. That is the conclusion of this moving study.

The Story of Our Colleges, 1835-1935. A Centenary Record of Ministerial Training in the Methodist Church. By W. Bardsley Brash, M.A., B.Lit., B.D. (Epworth Press. Nine illustrations, 3s. 6d. net.)

John Wesley believed in a trained ministry, and saw to it that his preachers were guided in their reading. As far as possible he taught them to think, and to express their thoughts in clear, convincing phrases. Early Methodism did not easily accept the idea that its ministers must receive special vocational training. In this book, written with great care and charm, Mr. Brash describes the early struggles which led to the establishment of the first 'Institution' at Hoxton. The birth and growth of each of our Theological Colleges is traced in detail. The history of Hartley, Victoria Park and Ranmoor has been written by Professor Humphries and Professor Hornby. An epilogue deals with events since Union in 1932. This is a volume published to celebrate the Centenary of Ministerial Training in the Methodist Church. Every minister should possess a copy, and every layman ought to read this record of a great page in Methodist history. It will make its readers enthusiastic and intelligent supporters of the Ministerial Training Fund.

The Eye-way to the Kingdom. A Book of Object Addresses suitable for children, by Albert Royds, B.Sc. (Epworth Press. 2s. 6d. net.)

Of its kind this book is first-class. It is by no means an overstatement to call it a 'Treasure House for Sunday School Speakers.' The work

of an expert—for Mr. Royds is the Assistant Director of Education for Oldham Education Committee—it is arranged on sound psychological and pedagogical lines. Very significant is Mr. Royds' contention that 'Bible Truths form the most impressive subjects for the moral education of the young.' Comparing the general run of stories used for children's addresses with Bible Stories he considers the latter to be by far the best for effective results. He, however, is not telling stories in this book, but all the essential matter is scriptural. He is, as the title indicates, approaching the scriptural truths by way of the eye-gate. Objects, charts, and other visual aids are used in the addresses. By means of simple apparatus the elements of surprise and suspense are brought into effective use and an understanding of the lesson secured.

The White Path. Sketches and Stories by Margaret Doreen Haddon. (Epworth Press. 3s. 6d. net.)

One of the 'God and Life' series, this charming book deals with both life and God. Not unakin to Mary Webb in her power to suggest a close intimacy with the secrets of Nature, not unlike Michael Fairless in sympathetic insight into the inwardness of the joys and sorrows, the hopes and fears, of quite ordinary people, Miss Haddon has a touch that is all her own. She understands the spiritual approach. She never strays out of her own world of experience, consequently her writing, while always delicate, has firmness. She knows the folk she weaves her essays around, and the reader also knows such people, and is interested. This would make an admirable gift book.

Cob and Moorstone. By Lawrence Maker, with foreword by Mr. Isaac Foot. (Epworth Press. 2s. 6d. net.)

The sub-title, 'The Curious History of some Cornish Methodist Churches,' aptly describes the book. Not only Cornishmen, but the many lovers of that attractive county, will be interested in the really curious history of some of these village chapels. They were built by poor people, fishermen, miners, farm labourers, and such like. A poor letter carrier, for instance, while on duty waiting for the ferry boat on the Devon side, would gather as many stones as he could carry in his bags and bring them across to be used in the town's first Methodist church! Every part of Methodism can tell how ingenuity, devotion, naïve singleness of purpose, went to the building of the early, simple and rude sanctuaries. These tales from Cornwall enrich this touching and often amusing sort of romance.

When the Church was very Young. By Rev. Ernest G. Loosley, B.D. (George Allen & Unwin, Ltd. 3s. 6d. net.)

This admirable little volume will find a response from many ministers and workers whose lives have been more or less 'caught in the machinery.' It is lucid and thought provoking. The title is suggested

by A. A. Milnes' intriguing collection. Mr. Loosley serves the bread of scholarship with ease and clarity of style, and this work may be well recommended to all those who, to quote Milne again, 'do like a little butter to their bread.'

H.W.S.

Amor Christi. A play for Christmas or Easter. By G. R. Myers, B.D. (Epworth Press. 1s. paper, 2s. cloth.)

This is a remarkable little book, written partly in prose, partly poetry. It is by no means the ordinary attempt to modernize the Nativity play of a bygone age. It has a quality of its own which makes the reader conscious of the Presence as he reads. Many audiences have seen it presented in some of our great cities, and the critics have been unanimous in their verdict. It has led them to a clearer vision of God. It is not a book to read once and forget, for there is in it that quiet persistence which finds entry into your heart and makes its lodging there. It is not merely *successful* because of its dramatic value or its sheer simplicity. It has already been blessed to many a soul. Read it and possess it. Presently it will possess you.

Ready, Aye, Ready. A story of a romantic career. By Lewis H. Court. (Epworth Press. 3s. 6d. net.)

Although Rev. William Ready served the Methodist Churches in New Zealand and Australia, he had many friends in this country. He had a romantic beginning, being taken off the London streets as an orphan-waif and placed by friends in Müller's Orphanage, Bristol. Eventually Ready received a call to the Bible Christian ministry, by which Church he was sent out to New Zealand as a pioneer missionary. He subsequently became the President of the Methodist Church in Australasia, and served the Churches with power and acceptance until the day of his death. Mr. Court has admirably written a 'Life' that will be read with interest by old and new friends. There will be a warm place for the book among the old Bible Christian centres as of one who was a bright and shining light.

Spanish Main. By P. C. Wren. (John Murray. 7s. 6d. net.)

A typical 'P. C. Wren' story. Those who read *Beau Ideal* will want to read this because the plot concerns Otis Vanbrugh and the mysterious Consuela. There is adventure, intrigue, and 'atmosphere' enough to satisfy the most demanding of Mr. Wren's army of readers. The background is changed from Algiers to South America and back again to Devon. The villain is villainous, and the hero is true to the 'Wren' tradition.

BOOKS RECEIVED

The notice of books received on going to press does not preclude a longer review in our next issue.

The Catholic Regeneration of the Church of England. By Paula Schaeffer. (Williams & Norgate. 10s. 6d. net.) An interesting survey of Anglicanism from the standpoint of a German lady of culture. Dr. Schaeffer's aim in writing the book is 'to show my dear German people how a Church can be really Catholic and really national at once, really evangelical in the sense of the Holy Scriptures and also possessing the full Catholic sacraments.' She has given a concise summary of the Church of England from its beginnings till 1830. The Oxford Movement, and the twentieth century is studied in much closer detail, and is considered with Teutonic carefulness.

Essays in Ancient and Modern Philosophy. By H. W. B. Joseph, M.A., F.B.A. (Clarendon Press, Oxford. 15s. net.) A collection of eleven essays dealing with various aspects of the Platonic and Kantian philosophies. The first five are the mature development of a course of lectures on Plato's *Republic*, originally given at New College, Oxford. Amongst the remainder is an interesting discussion of 'The Syntheses of Sense and Understanding' in Kant's *Kritik of Pure Reason*.

The Contendings of the Apostles. By Sir E. A. Wallis Budge, M.A., Litt.D., D.Litt., Lit.D., F.S.A. (Oxford University Press. 12s. 6d. net.) A new edition of the translation of Ethiopic manuscripts in the British Museum. (The Ethiopic version of 'The Contendings of the Apostles' was made from the Arabic in the fourteenth century.)

An Unpublished Fragment of the Fourth Gospel. (In the John Rylands Library.) Edited by C. H. Roberts, M.A. (Manchester University Press. 2s. 6d. net.) A choice monograph, the result of a remarkable discovery. As Dr. Guppy remarks, the palæographical and textual results are presented in a masterly way.

Religion and Learning. By O. M. Griffiths. (Cambridge University Press. 12s. 6d. net.) A study in English Presbyterian Thought from 1662 to the foundation of the Unitarian movement. The intellectual atmosphere in which Presbyterianism existed during a period of reconstruction is described fully, and the reaction of theology to contemporary thought is examined critically.

Adversus Judaeos. Dr. A. Lukyn Williams, Hon. Canon of Ely. (Cambridge University Press.) Contains the texts of many Christian apologists who, between the years 47 and 1347, wrote about the relations between Christianity and Judaism. The arguments which they used are quaint and archaic, but the book itself is an interesting study of religious controversy and the growth of tolerance.

Law and Politics. By Lord Macmillan. (Cambridge University Press.) This is the Henry Sidgwick Memorial Lecture which was delivered at Newnham College, Cambridge, on November 9, 1935.

Those Were Good Days. By Carl Ludwig Schleich. (George Allen & Unwin, Ltd. 12s. 6d.) This is a remarkable book of vigorous reminiscence. Its author is a distinguished Pomeranian surgeon, whose artistic nature made him the favoured pupil of Virchow, an intimate friend of Strindberg, though he remained a loyal son of the Germany of yesterday. His pictures of life in Stettin, and his portraiture of people whom he knew, are real contributions to literature. The book is very popular in Germany, over 350,000 copies having been sold there. It is an unusual autobiography—the kind of book one wants to keep.

The Christian Social Tradition. By Reginald Tribe. (S.P.C.K. 3s. 6d. net and 5s. net.) An enlarged primer of Christian sociology, emphasizing the absence of Christian social doctrine during the centuries of political and industrial revolution. Concise, vigorous but unbiassed.

The Power to see it Through. By H. E. Fosdick. (S.C.M.P. 6s. net.) Twenty-five sermons which deal with modern Christianity and are written in the lively and convincing style we have grown to expect from Dr. Fosdick.

The Whited Sepulchre: An Authentic Account of Church Persecution in Russia. By Carlo von Kùgelen. (Lutterworth Press. 2s. and 3s. 6d. net.)

The Church Catholic. By Nathaniel Micklem, D.D. (S.C.M.P. 1s. 6d. net.) Three virile addresses proclaiming the political and spiritual necessity of re-union, written with urgency and toleration.

The Christian Highway. By James Colville, M.A. (Lutterworth Press. 3s. 6d. net.)

God in These Times. By Henry P. Van Dusen. (S.P.C.K. 7s. 6d. net.)

Paul's Secret Power. By Rollin H. Walker. (Abingdon Press. \$1.00)

Social Salvation: A Religious Approach to the Problems of Social Change. By John C. Bennett. (Charles Scribner's Sons. 6s. net.)

God and Common Life. By Robert Lowry Calhoun. (Charles Scribner's Sons. 8s. 6d. net.)

Speaking of Religion. By Bruce Curry. (Charles Scribner's Sons. 6s. net.)

Temples and Treasuries and Other Lay Sermons. By Helen Wodehouse. (George Allen & Unwin, Ltd. 5s. net.)

The Psychology of Conversion. By W. Bryn Thomas. (Allenson. 5s. net.)

Duncan Main of Hangchow. By Alexander Gammie. (Pickering & Inglis. 3s. 6d. net.)

The Blood of the Cross. By Andrew Murray, D.D. (Marshall, Morgan & Scott. 1s.)

The Prediction of the Future. By Pierre-Emile Cornillier. (Author-Partner Press. 5s. net.)

The Old Testament Omnibus Book. By George A. Birmingham. (Williams and Norgate. 6s. net.)

Periodical Literature

BRITISH

The International Review of Missions (October).—The lion's share falls to India and China. W. E. Tomlinson writes on 'The Gospel of the Cross for Village India' ('The Cross of Jesus is God's whitened hair'), and J. Z. Hodge on 'Evangelism and India' ('All the signals on the main line are down'), while an article by Cecil Northcote on 'Lancashire Looks at Missions' deals largely with the reaction of an English 'distressed area' to the spiritual need of her competitor in cotton, India. ('In 1931 Mr. Gandhi stood in the centre of Darwen and watched the people . . . He could hardly believe that they were unemployed and asked how much relief they got.') John Foster writes on the need for a Church in China, rather than a Chinese Church. ('The time when policies should be guided by "the indigenous Church" idea is passed'); H. B. Rattenbury describes the situation in Yunnan, doing justice to that great Missionary, Samuel Pollard; E. G. K. Hewat compares Confucius with the Wise Man of the Hebrews, giving full pre-eminence to neither; and F. W. S. O'Neill tells of an ingathering in Manchuria ('To our surprise it happened so'). Besides there are very informative articles on Turkey and Mexico—the first, by S. A. Morrison, showing how 'Nationalism has replaced Islam,' and the second, by K. G. Grubb, showing that 'In Mexico the Church militant has had to yield to the State militant.' It will be seen that Methodism is well represented in this issue. In addition, G. S. Stewart has an article on the place of Prayer in a Missionary's life, and there is the usual comprehensive and competent review of Missionary books.

Hibbert Journal (October).—This number is alive with valuable contributions on the disintegrating forces of our civilization. Four of the articles search the foundations of our modern life. Dr. Mowat in 'The Revival of Heathenism' discusses the hitherto unchallenged belief: the bankruptcy of paganism. The new paganism declares the supremacy of the State—omnipotent, omniscient and eternal: that is, it is God. 'Eternal Rome' and 'Eternal Germany' are the modern versions of *Dirus Cæsar*. The new crisis will test the enduring power of the Christian Faith and Ethic, against the demand that the standard of right and wrong is the will of the State. 'To-day nations have become self-conscious, and egotism, vanity and acquisitiveness have become national passions.' The conclusion that the Christian religion is now powerfully challenged from within the Christian community by this paganism would seem to be a paradox needing further elucidation. 'Democracy, Liberty and Force' is a penetrating study of our immediate predicament, in which it is pleaded that the 'plainness of

our peril should be a stimulus to the reason of politicians and peoples enabling them to pull up on the brink of disaster.' Dr. R. F. Rattray's 'Will Civilization Survive?' is a very practical consideration of the vital responsibilities of the individual; the uselessness of convictions that carry no corresponding recognition of duties. The real problem to-day is not the lack of leaders but of followers. 'The Church of Ethiopia,' gives an interesting outline of Church history in Abyssinia, with the declaration that: 'Ethiopian nationalism, both civil and religious, can never be extinguished.' A stimulating view of the eschatology of the Gospels is set out in 'The Ethics of a Kingdom not of this world,' endeavouring to show 'the Christian Ethic to be the logical and inevitable corollary of Christian eschatology.' Not all M. Channing-Pearce's conclusions are easy of acceptance in the rather overburdened emphasis. Not only another life beyond death, another life here, bigger and better than any humanism can offer, is also of the essence of Christianity. 'Spiritual Vagabonds,' and 'Monastic Life at Close Quarters' will be enjoyed.

The Journal of Theological Studies (October).—The outstanding contributions this quarter are a complete list of the late Professor Burkitt's writings, and Professor Stanley Cook's annual chronicle, 'Old Testament and Related Literature.' The range and the quality of the extraordinary learning of the lamented Norrisian Professor may be gauged by reading through the titles of books and articles which occupy nine and a half pages of the *Journal*. As the list is classified under the several headings it will prove invaluable to students. Whenever Burkitt handled a subject, even in a brief article or review, he contributed some new factor to the solution of a problem. Amongst the Notes and Studies special mention should be made of the Rev. R. H. Connolly's examination of the date and authorship of the Epistle to Diognetus, of Professor G. A. Barton's damaging criticism of Torrey's theory of the Aramaic origin of the Gospels and the first half of Acts, of Mr. Gibbins's treatment of the liturgical section of the Didache, and of the very careful study of the readings of the Chester Beatty Papyrus in the Gospel according to St. John. A paper of considerable topical interest in view of the quarter-century of Tyndale's death in 1936 is one by Mr. J. F. Mozley dealing with Tyndale's knowledge of Hebrew. Hebrew experts will find other matter for their delectation, notably an article by Mr. G. R. Driver, 'Linguistic and Textual Problems: Isa. xl-lxvi.' As usual there are some valuable book reviews, but we cannot help regretting that R. H. Lightfoot's Bampton Lectures should have the merely perfunctory notice which has been written by Mr. B. T. D. Smith. How different from the searching analysis that we might in other days have had from Dr. Burkitt!

The Congregational Quarterly (October).—Dr. Douglas Horton writes on 'The American Congregational Council For Social Action.' He says if but one Dwight L. Moody of the social order could be touched into flame, the whole enterprise of the C.S.A. would be

counted a success. William Robinson on 'Fellowship in its Deepest Significance,' and E. A. Payne on 'Roger Williams: Apostle of Religious Freedom.' Mr. Payne thinks it not impossible that the battle for spiritual freedom will have to be fought over again. Developments and Experiments include 'A Semi-Jubilee Retrospect,' 'Congregationalism To-day and To-morrow,' 'Films and the Fight for Peace,' and 'Leaven.' This number also contains the papers read at the Cambridge Theological Conference on 'The Christian Doctrine of Man,' by the Revs. H. F. Lovell Cocks, John Marsh, W. A. Painter, G. Currie Martin, J. S. Whale, and Malcolm Spencer.

Expository Times (September).—Professor Clogg discusses 'The Trustworthiness of the Marcan Outlines.' He endorses Professor Burkitt's view that the Gospel embodies the private reminiscences of Peter, supplemented for the last week by the reminiscences of the young Mark himself. In 'Modern Psychology: Friend or Foe?' Mr. Wager holds that religion cannot be harmed by what is true in psychology, and points out the importance of friendly co-operation between the two camps. The Rev. R. V. G. Tasker in 'St. Paul and the Earthly Life of Jesus' shows that the more II Corinthians is studied the more does 'the Lukan feeling and character' seem to have influenced the thoughts recorded in that Epistle. It is 'certainly not true to say that the Jesus of history plays little or no part in the essential Christian thought of St. Paul.'

The Cornhill Magazine—The October issue is specially noteworthy for a noteworthy article by Marie Adami on 'Fanny Keats and her Letters' which is a distinct addition to literary criticism. In an equally successful number for November there is a short story of unusual charm, 'The Boy at Night,' by Frances Woodhouse. In December the articles of 'Noble Malefactors,' is of special interest at the present time, for Theobald Mathew gives an excellent account of the cases that have been tried by the House of Lords in its capacity as a criminal court, including the strange cases of the Duchess of Kingston who was convicted of bigamy and Lord Byron convicted of manslaughter.

FOREIGN

The Moslem World (October).—Students of Mysticism will be interested in an able paper on 'The Unity of the Mystical Experience in Islam and Christendom,' by Dr. Duncan Macdonald. The Moslem Mystic claims to have much in common with Mystics of other religions. He is even prepared to recognize such as good Moslems. He will part company with Christian Mystics, however, when he insists that men are 'slaves of Allah' and can never be 'sons of God.' Dr. Christy Wilson shews how Christ should be presented to Moslems. An article by Dr. Nielson on 'Islam in Palestine,' and another by Miss Elizabeth Mac-Callum on 'The Arab Nationalist Movement,' give valuable side-lights on the world outlook and aspirations of Arab communities.